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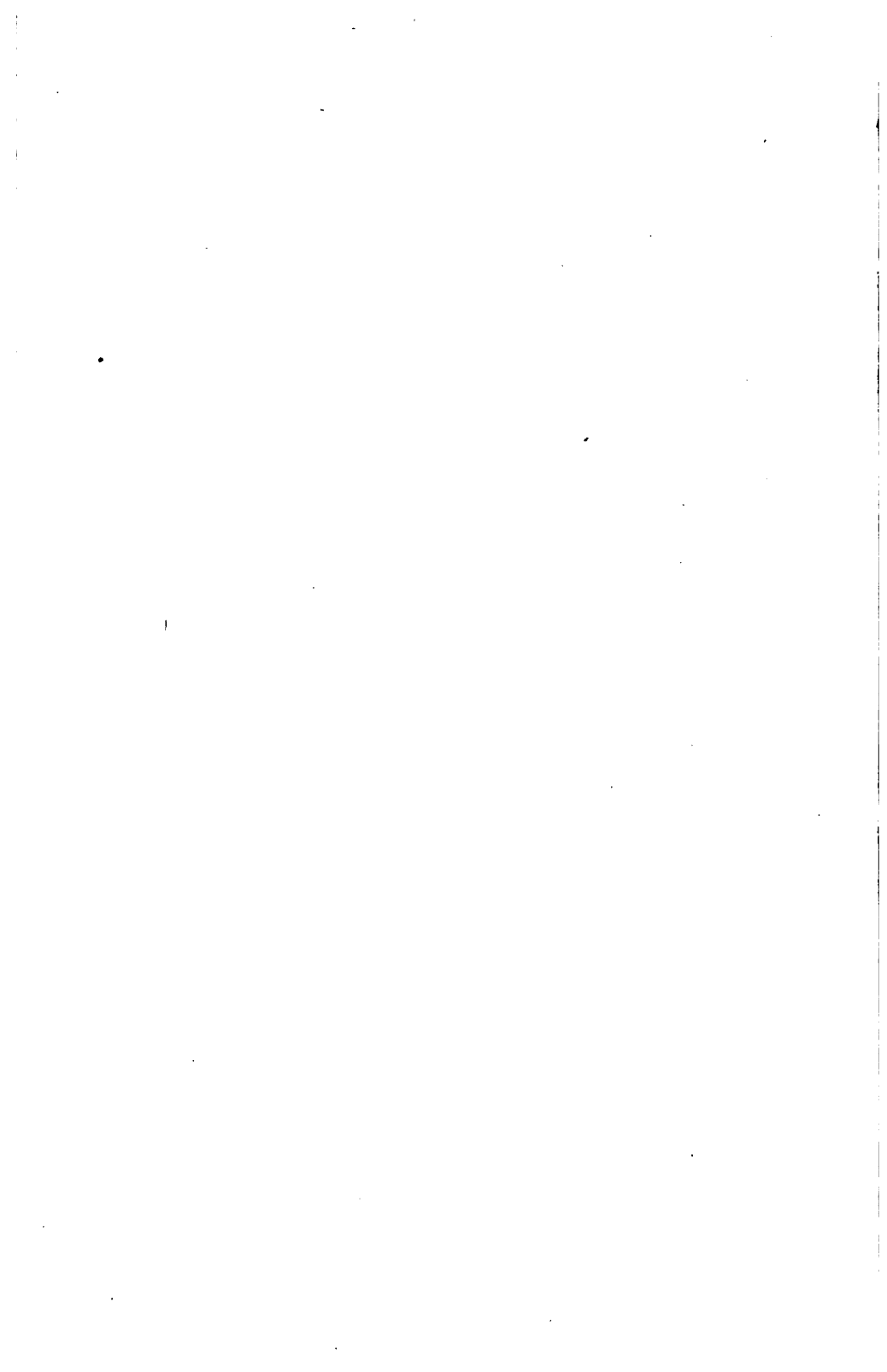
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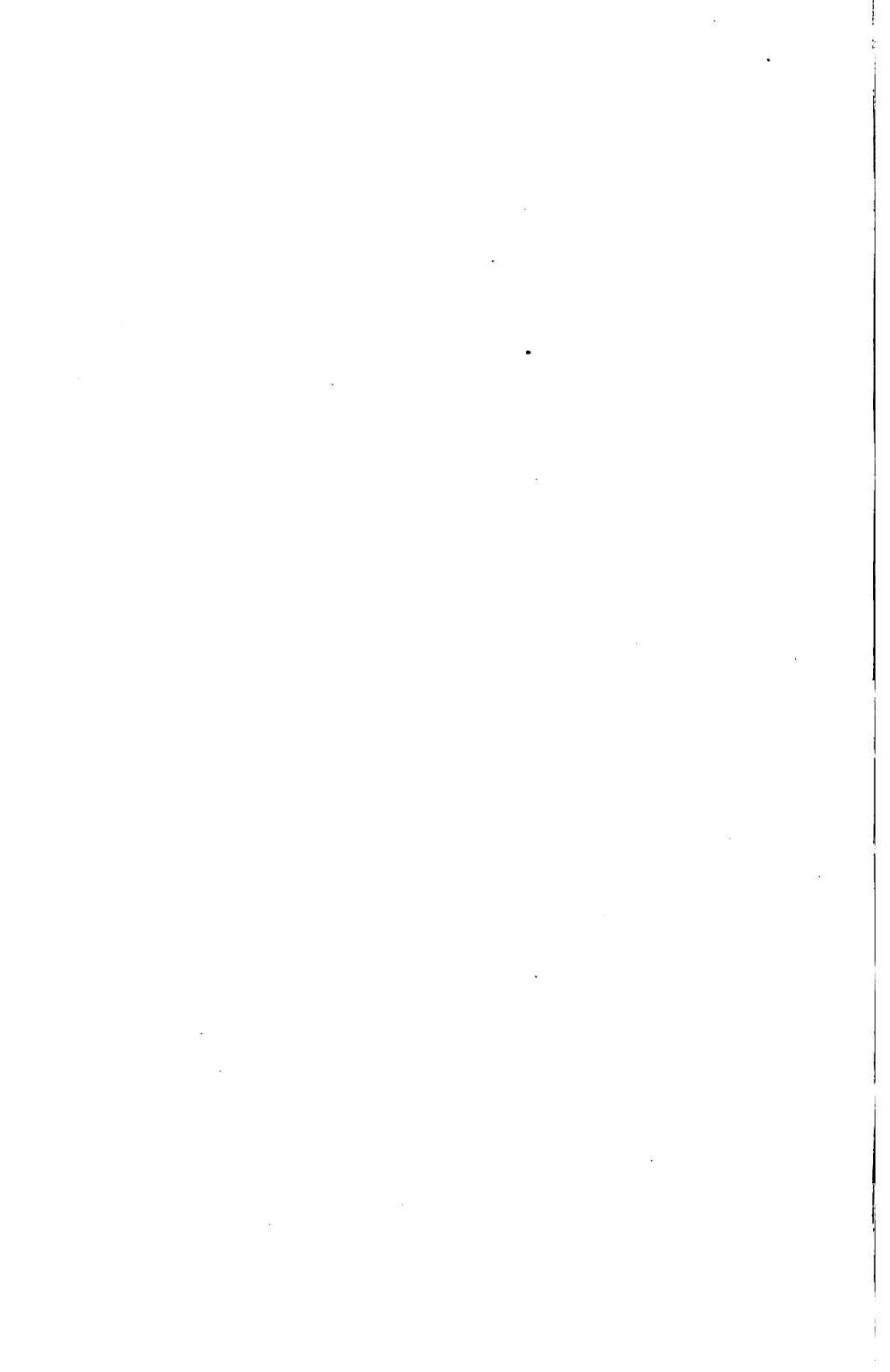


**THE GIFT OF
FRANCIS PEABODY MAGOUN, Jr.
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cover

Caxton's
Book of Curtesye.

Early English Text Society.

Extra Series. No. III.

1868

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Caxton's Book of Curtesye,

PRINTED AT WESTMINSTER ABOUT 1477-8 A.D.

AND NOW REPRINTED,

WITH TWO MS. COPIES OF THE SAME TREATISE, FROM
THE ORIEL MS. 79, AND THE BALLIOL MS. 354.

EDITED BY

FREDERICK J. FURNIVALL, M.A.

EDITOR OF 'THE BARRES BOOK, ETC.' ('MANNERS AND MEALS IN OLDEN TIME'),
ETC. ETC.

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GIFT OF
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Jan. 5, 1925

Extra Series,

III.

JOHN CHILDS AND SON, PRINTERS.

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PREFACE.

THOUGH no excuse can be needed for including in our Extra Series a reprint of a unique Caxton on a most interesting subject, yet this Book of Curtesye from Hill's MS. was at first intended for our original series, I having forgotten lately that Caxton had written to 'lytyl Iohn,' though some months back I had entered the old printer's book for my second collection of Manners and Meals tracts for the Society. After the copy of Hill—which Mr W. W. King kindly made for his fellow-members—had gone to press, Mr Hazlitt reminded me of the Caxton, and its first and last lines in Mr Blades's admirable book showed that Hill's text was the same as the printed one. I accordingly went to Cambridge to copy it, and there, before tea, Mr Skeat showed me the copy of *The Vision of Piers Plowman* which the Provost and Fellows of Oriel had been good enough to lend him for his edition of 'Text B.' Having enjoyed the vellum Vision, I turned to the paper leaves at its end, and what should they contain but an earlier and better version of the Caxton that I had just copied part of?¹ I drank seven cups of tea, and ate five or six large slices of bread and butter, in honour of the event;² and Mr Skeat, with his never-

¹ Mr Bradshaw was kind enough to copy the rest, and to read the whole of the proof with Caxton's original.

² I must be excused for not having found the poem before, as it is not in the Index to Mr Coxe's Catalogue. In the body of the work it is entered as "A father's advice to his son; with instructions for his behaviour as a king's or nobleman's page. ff. 88, 89, 78. Beg.

Kepeth clene and leseth not youre gere."

failing kindness, undertook to copy and edit the Oriel text for the Society. With three texts, therefore, in hand, I could not well stick them at the end of the Postscript to the *Babees Book*, &c.,¹ and as I wanted Caxton's name to this Book of Curtesye to distinguish it from what has long been to me THE Book of Courtesy,—that from the Sloane MS. 1986, edited by Mr Halliwell for the Percy Society, and by me for our own E. E. T. S.—and as also Caxton's name is one 'to conjure withal,' I have, with our Committee's leave, made this little volume an Extra Series one, and called it Caxton's, though his text is not so good as that of the Oriel MS.

On this latter point Mr Skeat writes :

"The Oriel copy is evidently the best. Not only does it give better readings, but the lines, as a rule, run more smoothly; and it has an extra stanza. This stanza, which is marked 54, occurs between stanzas 53 and 54 of the other copies, and is of some interest and importance. It shows that Lidgate's pupil, put in mind of Lidgate's style by the very mention of his name, introduces a ballad of three stanzas, in which every stanza has a burden after the Lidgate manner. The recurrence of this burden no doubt caused copyists to lose their place, and so the stanza came to be omitted in other copies. Its omission, however, spoils the ballad. Both it and the curious lines in *Piers Ploughmans Crede*,

For aungells and arcangells · all pei whijt vseþ
And alle aldermen · þat ben ante tronum,

i. e. all the elders before the throne, allude to Rev. iv. 10. This *Crede* passage has special reference to the *Carmelites* or *White Friars*.

"The first two leaves of the Oriel copy are misplaced inside out at the end; but this is not the only misarrangement. The poem has evidently been copied into this MS. from an older copy having a leaf capable of containing *six stanzas at a time*; which leaves were out of order. Hence the poem in the Oriel MS. is written in the following order, as now bound up, Stanzas 11 (l. 5)—18, 25—30, 37—42, 19—24, 49—54, 31—36, 43—48, 55—76, 8—11 (l. 4), 4 (l. 5)—7, 1—4 (l. 4)."

¹ The Treatises in *The Babees Book*, &c., and the Index at the end, should be consulted for parallel and illustrative passages to those in Caxton's text.

As an instance of a word improved by the Oriel text, may be cited the '*brecheles feste*' of Caxton's and Hill's texts, l. 66, and l. 300,

ffor truste ye well ye shall you not excuse
ffrom *brecheles feste*, & I may you espye
Playenge at any game of rebawdrye.—*Hill*, l. 299—301.

Could it be 'profitless,' from A.-Sax. *bréc*, gain, profit; or 'breechless,' a feast of birch for the boy with his breeches off? The latter was evidently meant, but it was a forced construction. The Oriel *byrcheley* set matters right at once.

Another passage I cannot feel sure is set at rest by the Oriel text. Hill's and Caxton's texts, when describing the ill-mannered servant whose ways are to be avoided, say of him, as to his hair, that he is

Absolon with disheveled heres smale,
lyke to a prysoner of saynt Malowes,¹
a sonny busshe able to the galowes.—*Hill*, l. 462.

For the last line the Oriel MS. reads,

a sonny bush myght cause hym to goo louse,

and Mr Skeat says,—“This is clearly the right reading, of which *galowes* is an unmeaning corruption. The poet is speaking of the *dirty* state of a bad and ill-behaved servant. He is as dirty as a man come out of St Malo's prison; a sunny bush would cause him to go and free himself from minute attendants. A 'sunny bush' probably means no more than a warm nook, inviting one to rest, or to such quiet pursuits as the one indicated. That this is really the reading is shown by the next stanza, wherein the poet apologizes for having spoken too bluntly; he ought to have spoken of such a chase by saying that he goes *a-hawking* or *a-hunting*. Such was the right euphemism required by 'norture.'”

If this is the meaning, we may compare with it the old poet's reproof to the proud man:

¹ An allusion to the strong castle built at St Malo's by Anne, Duchess of Breтайne.—Dyce.

Man, of þi schuldres and of þi side
 þou miȝte hunti luse and flee :
 of such a park i ne hold no pride ;
 þe dere nis nauȝte þat þou mighte sle.

Early English Poems, ed. F. J. F., 1862, p. 1, l. 5.

and remember that one of the blessings of the early Paradisaical
Land of Cokaygne is :

Nis þer flei, fle, no lowse,
 In cloþ, in toun, bed, no house.

Ib., p. 157, l. 37-8.

We may also compare the following extract about Homer's death from "Pleasant and Delightfull Dialogues in Spanish and English : Profitable to the Learner, and not vnpleasant to any other Reader. By *John Minsheu*, Professor of Languages in London. 1623," p. 47.

"F . . . a foole with his foolishnesse framed in his owne imagination may giue to a hundred wise men matter to picke out.

"I, So it hapned to the Poet Homer, that as he was with age blinde, and went walking by the sea shoare, & heard certaine Fishermen talking, that at that time were a *lowsing* themselues, and as he asked them, what fish they caught, they vnderstanding that he had meant their lice, they answered, Those that we ¹ haue, we seeke for, and those that we ² haue not wee finde, but as the good Homer could not see what they did, and for this cause could not vnderstand the riddle, it did so grieue his vnderstanding to obtaine the secret of this matter, which was a sufficient grieue to cause his death."

But the subject is not a very pleasant one for discussion, though the occupation alluded to in the Oriel Text must have been one of the pastimes of many people in Early England.

The book itself, *Lyttill Johan*, is by a disciple of Lydgate's—see l. 366, p. 36-7—and contains, besides, the usual directions how to dress, how to behave in church, at meals, and when serving at table, a wise man's advice on the books his little Jack should read, the best English poets,—then Gower, Chaucer, Occleve, and Lydgate,—not the Catechism and Latin Grammar. It was very pleasant to come

¹ i. Haue in their clothes, i. lice.

² i. Haue not in hand.

off the directions not to conveye spetell over the table, or burnish one's bones with one's teeth, to the burst of enthusiasm with which the writer speaks of our old poets. He evidently believed in them with all his heart; and it would have been a good thing for England if our educators since had followed his example. If the time wasted, almost, in Latin and Greek by so many middle-class boys, had been given to Milton and Shakspeare, Chaucer and Langland, with a fit amount of natural science, we should have been a nobler nation now than we are. There is no more promising sign of the times than the increased attention paid to English in education now.

But to return to our author. He gives Chaucer the poet's highest gift, Imagination, in these words,

what ever to say he toke in his entente,
his langage was so fayer & pertynante,
yt semeth vnto manys heryng
not only the worde, but veryly the thyng. (l. 343.)

And though the writer has the bad taste to praise Lydgate more than Chaucer, yet we may put this down to his love for his old master, and may rest assured that though the cantankerous Ritson calls the Bury schoolmaster a 'driveling monk,' yet the larking schoolboy who robbed orchards, played truant, and generally raised the devil in his early days (*Forewords to Babees Book*, p. xlv.), retained in later years many of the qualities that draw to a man the boy's bright heart, the disciple's fond regret. We too will therefore hope that old Lydgate's

sowle be gon

(To) the sterred paleys above the dappled skye,
Ther to syng *Sanctus* incessavntly
Emonge the mvses nyne celestyall,
Before the hyeste Iubyter of all. (l. 381-5.)

In old age the present poem was composed (st. 60, p. 42-3); 'a lytill newe Instruccion' to a lytle childe, to remove him from vice & make him follow virtue. At his riper age our author promises his boy the surplusage of the treatise (st. 74, p. 50-1); and if a copy of it exists, I hope it will soon fall in our way and get into type, for 'the more the merrier' of these peeps into old boy-life.

On one of the grammatical forms of the Oriel MS., Mr Skeat writes :

"It is curious to observe the forms of the imperative mood plural which occur so frequently throughout the poem in the Oriel copy. The forms ending in *-eth* are about 31 in number, of which 17 are of French, and 14 of A.S. origin. The words in which the ending *-eth* is dropped are 42, of which 18 are of French, and 24 of A.S. origin. The three following French words take *both* forms ; *avyse* or *avyseth*, *awayte* or *awayteth*, *wayte* or *wayteth* ; and the five following A.S. words, *be* or *beth*, *kepe* or *kepeth*, *knele* or *knelyth*, *loke* or *loketh*, *make* or *maketh*. Thus the poet makes use, on the whole, of one form almost as often as the other (that is, supposing the scribe to have copied correctly), and he no doubt consulted his convenience in taking that one which suited the line best. It is an instance of what followed in almost every case of naturalization, that A.S. inflections were added to the French words quite as freely as to those of native origin. Both the *-eth* and *-e* forms are commonly used without the word *ye*, though *Be ye* occurs in l. 58. In the phrase *avise you* (l. 78), *you* is in the accusative."

Commenting also on l. 71 of Caxton and Hill, Mr Skeat notices how they have individualised the general 'child' of the earlier Oriel text :

"71. Here we find *child* riming to *mylde*. In most other places it is *Johan*. The rime shows that the reading *child* is right, and *Johan* is a later adaptation. The Oriel MS. never uses the word *Johan* at all ; it is always *child*."

I may remark also, that on the question lately raised by Mr Bradshaw, 'who before Hampole,¹ or after him, used *you* for the nominative as well as the correct *ye*,' Hill uses both *you* and *ye*, see l. 47, 51, 52, &c., though so far as a hasty search shows, Lydgate, in his Minor Poems at least, uses *ye* only, as do Lord Berners in his *Arthur of Lytil Brytayne*, ab. 1530, the Ormulum, Ancren Riwe, Genesis and Exodus, William of Palerne, Alliterative Poems, Early Metrical Homilies, &c.²

¹ *Pricke of Conscience*, p. 127, l. 4659 ; and p. xvii.

² Mr Skeat holds that in the various reading *zow drieth* from the Univ. Coll.

The final *d*, *f*, *t*, of Hill's MS., often have a tag to them. As they sometimes occur in places where I judge they must mean nothing, I have neglected them all. Every final *ll* has a line through it, which may mean *e*. Nearly every final *n* and *m* has a curly tail or line over it. This is printed *e* or *n̄*, though no doubt the tail and line have often no value at all. The curls to the *rs* are printed *e*, because *ther* with the curly *r*, in l. 521, Hill, rimes to *where* of l. 519.

At the end of Caxton's final *d* and *g* is occasionally a crook-backed line, something between the line of beauty and the ordinary knocker. This no doubt represents the final *e* of MSS., and is so printed, as Mr Childs has not the knocker in the fount of type that he uses for the Society's work. Caxton's *n̄* stands for *un* in the *-aunce*, *-aunte*, of words from the French. No stops or inverted commas have been put to Caxton's text here, but the stanzas and lines have been numbered, and side-notes added.

"The *Book of Curtesye*," says Mr Bradshaw, "is known from three early editions. The first, without any imprint, but printed at Westminster by Caxton ab. 1477-78,¹ the only known copy of which is here reproduced. The second (with the colophon 'Here endeth a lytyll treatyse called the booke of Curtesye or lytyll John. Emprynted atte Westmoster') is only known from a printer's proof of two pages² preserved among the Douce fragments in the Bodleian. It must have been printed by Wynkin de Worde in Caxton's house ab. 1492. In the third edition it was reprinted at the end of the *Stans puer ad Mensam* by Wynkin de Worde ab. 1501-1510. The Cambridge copy is the only one known to remain of this edition."

I have no more to say: but, readers, remember this coming New Year to do more than last for what Dr Stratmann calls "the dear Old English." Think of Chaucer when his glad spring comes, and

Oxford MS. (of the early part of the 15th century) to the Vernon MS. *pou druizest*, l. 25, Passus 1, of the Vision of Piers Plowman, the *3ow* is an accusative, "exactly equivalent to the Gothic in the following passage—'*hwana þaursjai, gaggai du mis, i. e. whom it may thirst, let him come to me.*' John vii. 37. I conclude that *3ow* is accusative, not dative. The same construction occurs in German constantly, '*es dürestet mich*' = it thirsts me, I thirst."

¹ In his type No. 2, *Blades*, ii. 63.

² In Caxton's type No. 5, *Blades*, ii. 235 (not 253 as in Index).

every day besides ; forget not Langland or any of our early men ;

reporte

& revyue *the* lawde of them that were
famovs in¹ owre langage, these faders dere,
whos sowles in blis, god eternall avaunce,
that lysten so² owre langage to enhavnce !

(*Hill*, l. 430-4.)

3, *St George's Square, N.W.*

15 *Dec.*, 1867.

¹ Founders of, *Oriel* MS.

² some, *Hill*; so, *Oriel*.

The Book of Curtesye.

[The Book of Curtesy.]

[From the Oriel MS. lxxix.]

[1]

Lytte childe, sythen youre tendre infancie
Stondeth as yett vnder yndyff[e]rence,
To vice or vertu to moven¹ or Applie,
And in suche Age ther is no prouidence,
Ne comenly no sadde intelligence,
But ryght as wax receyueth printe and figure,
So chylder ben disposed of nature,

3 ¹ MS. morven.

[2]

Vice or vertu to Folowe and ympresse
In mynde ; and therfore, to stere and remeve
You from vice, and to vertu thou² dresse,
That on to folow, and the other to eschewe,
I haue devysed you this lytill newe
Instruccion according to youre age,
Playne in sentence, but playner in langage.

10 ² Read yon.

14

(Richard Hill's Commonplace Book, or Balliol MS. 354, ff C lx.)

Here begynnyth lytill Iohan.

Lytell Iohan, sith your tendere enfancye
Stondyth as yet vnder Indyfference
To vyce or vertu to mevyn or applie,
4 & in suche age *ther*¹ ys no provydence,
Ne comenly no sage Intelygence,
But as wax receyvith prynt or fygure,
So chyldren bene disposed of nature

[Hill's Text.]

¹ The *th* is the same as the *y*.

[The Book of Curtesye.]

[Caxton's Text.]

[1].

1 ytyl Iohn syth your tendre enfancye
 Stondeth as yet vnder / in difference
To vice or vertu to meuyne or applye
And in suche age ther is no providence
Ne comenly no sode Intelligence
But as waxe resseyueth prynte or figure
So children ben disposide of nature

[Leaf 1 a.]
As Infancy is
indifferent
3 whether it follows
 vice or virtue,

7

[2]

Vyce or vertue to folowe ande enpresse
In mynde / ande therfore / to styre & remeue
You from vice / ande to vertue addresse
That one to folowe / and that other teschewe
I haue deuysed you / this lytyl newe
Instrucccion / acordynge vnto your age
Playne in sentence / but playner in langage

I have written
this new treatise
to draw you from
vice, and turn you
to virtue.

10

14

-
- 8 ¶ Vyce or vertu to folowe, & enpresse
 In mynde; & *therfor* to styre & remeue
 you from vice, & to vertu addresse,
 That on to folow, & *that other* to eschewe,
12 I haue deuysed you this lytyll newe
 Instrucccion¹ accordyng vnto your age,
 playn In sentence, but playnere In langage.

[HUT's Text.]

¹ The mark of contraction is over the *n*: t. i. the *n* has its tail curled over its back like a dog's.

[3]

Taketh hede therfore and herkyn what I say,
 And yeueth therto hooly youre aduertence,
 Lette not youre eye be here and youre hert away, 17
 But yeueth herto youre besy diligence,
 And ley aparte alle wantawne insolence,
 Lerynth to be vertues and well thewid ;
 Who wolle not lere, nedely must be lewid. 21

[4]

Afore all thyng, fyrst and principally,
 In the morowe when ye¹ shall vppe ryse, ^{1 MS. he.}
 To wyrship god haue in youre memorie ; 24
 Wyth cristis crosse loke ye blesse you thriese,
 Yourre pater-nostair seyth in deuoute wyse,
 Aue maria wyth the holy crede,
 Than alle the after the bettir may ye spede. 28

[5]

And while ye be Abouten honestly
 To dresse youre-self and don on youre aray,
 Wyth youre felawe well and tretably 31
 Oure lady matens Avyseth that you say,
 And this obseruance vseth euery day,
 Wyth prime and owris, and wythouten drede
 The blyssed lady woll graunte you youre mede. 35

¶ Take hede *therfor*, & harken what I saye, [Hull's Text.]
 16 & geve *therto* yowre good aduertence,
 lette not *your* ere be here, & *your* herte awaye,
 But pute you *therto* besy delygence,
 Laying *a-parte* all wanton Insolence,
 20 lernyd to be *vertuvs* & well thewed ;
 who wilf not lerne, nedely he must be lewed.

¶ Afore all thyng, & pryncypally
 In the mornyng whan ye vp ryse,
 24 To worship god haue in memory ;
 with crystis crosse loke ye blesse ye thryse,

[3]

Take hede therfore / and herkne what I saye	Attend therefore to what I say.
Ande gyue therto / your goode aduertence	
Lete not your ere be here & your herte awaye	17
But put ye therto / besy diligence	
Leynge aparte al wantown Insolence	
Lerneth to be vertuous / and wel thewede	Learn good manners.
Who wil not lerne / nedely he must be lewed	21

[4]

Afore alle thinge / ande principally	[Leaf 1 b.]
In the morenynge / whan ye vp rise	On rising,
To worshipe gode / haue in memorie	24
With crystes crosse / loke ye blesse you thrise	cross yourself,
Your pater noster / saye in deuoute wyse	say your Pater Noster, Ave, and Creed.
Aue maria / with the holy crede	
Thenne alle the day / the better shal ye spede	28

[5]

And while that ye be aboute honestly	
To dresse your self / & do on your araye	While dressing,
With your felawe / wel and tretably	31
Oure lady matyns / loke that ye saye	say our Lady's Matins,
Ande this obseruaunce / vse ye every daye	
With pryme and ouris / withouten drede	Prime, and Hours.
The blessing lady / wil quyte you your mede	35

	<i>your pater noster say in deuoute wyse,</i>	[Hill's Text.]
	<i>Aue maria / with the holy crede ;</i>	
28	<i>Then all the day the better shall ye spede.</i>	

- ¶ And while ye dresse your selfe, honestly
To dresse your selfe & do on your araye,
with your felowe well & tretably
- 32 Owre lady matens loke *that* you say ;
And this obseruance vse ye every day,
with pryme & owers *with-owt* drede.
the blessing lady will quyte you your mede.

[6]

Kembe youre hede and loke ye kepe hit clene,
 Youris eris twayne suffre not foule to be ;
 In youre visage wayteth no spotte be sene, 38
 Purge youre nase, let hit not combred be
 Wyth foule matiers Aynst all oneste,
 But wyth bare hande no matier from hit feche,
 For that is a foule and an vncurtays teche. 42

[7]

Youre handes wassheth, that is an holsom thyng,
 Youris nayles loke they be not geet blake,
 Suffre hem not to ben ouer long growyng ; 45
 To youre aray good hede I warne you take,
 That manerly ye seet hit vp and make,
 Youris hode, youris gowne, youris hose, and eke
 youris scho,
 Wyth all aray longyng youris body to. 49

[8]

Kepeth clene and leseth not youris gere,
 And or ye passen oute of youris loggyng,
 Every garment that ye schulle vppon you were, 52
 Awayteth welle that hit be so syttyng
 As to youris degre semeth moost on accordyng ;
 Than woll men sey, ' for soth this childe is he
 That is well taught and loueth honeste.' 56

36 ¶ Kembe your hede, & loke you kepe yt clene ; [Hill's Text.]
 your eris twayn suffre not fowle to be ; [M C 1x back]
 In your wysage loke no spote be sene ;
 purge your nose ; lett no man in yt se
 40 The vile matter ; yt ys none honeste ;
 Ne with your bare hond no fylth from yt feche,
 ffor that ys fowle, & an vncurtoys teche.

¶ Your hondis wasshe ; yt ys an holsom thyng ;
 44 your naylis loke they be not gety blake,
 Ne suffre not them over longe growyng.

[6]

Kembe your hede / & loke ye kepe it clene		Comb your head; clean your ears
Your eres tweyne / suffre not fowl to be		
In your visage / wayte no spot be sene	38	
Purge your nose / lete noman in it see		and nose;
The vile mater / it is none honeste		
Ne with your bare honde / no filth fro it fecche		don't pick it.
For that is fowl / and an vncurtoys teche	42	

[7]

Your hondes wesshe / it is an holsum thinge		[Leaf 2 a.]
Your naylis loke / they be not gety blacke		Wash your hands; don't keep
Ne suffre not hem / to be ouer longe growyng	45	your nails jet- black or too long.
To your araye / I warne you good hede take		
That manerly ye fyttre it vp and make		Wear fit clothes, that fit well
Your hood. gowne. hosyn / & eke your sho		
With al your aray longyng your body to	49	

[8]

Kepe you clene / and lose not your gere		
And or ye passe / out of your loggyng		
Euery garment / that ye shal on were	52	
Awayte wel / that it be so syttyng		and suit your station;
As to your degre / semeth acordyng		
Thenne wil men saye / forsoth this childe is he		the men will praise you.
That is wel taught / and loughy honeste	56	

48 To your A-rye I warne you good hede take, [HUT's Text.]
 Manerly & ffyte loke you yt make;
 your hood / gowne / hosen / & eke your sho,
 with all your araye longyng your body to.

- ¶ Kepe you clene, & lose not your gere;
 & or you passe owt of your lodgyng,
 52 Euery garment *that* ye shaft were,
 Awayte well *that* yt be so syttyng
 & to your degre semed accordyng;
 Than will men say, "for sothe *this* child ys he
 56 *that* ys well tawght, & loweth honeste."

[9]

And as ye walke and passen be the strete,
 Be ye not nyce of chere and countenance ;
 And loke, my childe, to folkys that ye mete, 59
 Ye spekyn feyre wyth wordis of plesaunce ;
 To youre souerayne wyth humble obeysaunce,
 To hym that is youre felowe and pere,
 Yevith feyre langage wyth ryght frendly chere. 63

[10]

Cast not wyth stone or styke at foule ne beste,
 And where ye walke be ware that ye ne rage,¹ 1 MS. nerage.
 For and ye do, ye shall to byrcheley feest. 66
 Terre² wyth no hounde in fylde nor in village,
 Gothe forth in peace, demenyng youre vysage
 In sobre wyse, that men may of you say,
 'A goodly childe ther passith be the way.' 70

[11]

Whan ye come to the chirche, my lytyll chylde,
 Holy watir ye schull vppon you caste 72
 Be-fore the crosse wyth [chere] moste meke and mylde ;
 Than knelyth doune and knocketh on youre breste,
 Thankyng the lorde that on the crosse did rest,
 And there for you suffred his hert to blede,
 Seyth or ye ryse Pater, Aue, and A crede. 77

¶ And as ye walke & passe by *the* strete, [Hill's Text.]
 Be ye not Nyce of chere & covntenavnce,
 but loke, my child, to folkis *that* you mete,
 60 & loke ye speke fayer *with* wordis of plesavnce,
 Demvre, & curtoys of your Demenavnce.
 To hym *that* ys yowre fellow & pere,
 Geve you fayre langage & a ffrendly chere.

64 ¶ Cast no styke ne stone at fowle ne beste ;
 & wher ye walke, be ware ye ne rage,
 ffor yff ye do ye shaft to brecheles feest.
 Terre not *with* hovndis in fylde ne in vilage ;

[9]

And as ye walke / and passe by the strete
 Be ye not nyce of chere / and countenance
 But loke my child / to folkes that ye mete
 Ye speke fayr / with wordes of plesaunce
 Demure and curtoys / of your demenaunce
 To hym that is your felawe ande pere
 Gyue ye fair langage / and a frendly chere

As you walk,
 look pleasantly
 at folk,

59

and greet your
 fellows friendly;

63

[10]

Caste no styck ne stone at fowle ne beest
 And where ye walke / bewarre ye ne rage
 For yf ye doo / ye shal to brecheles feest
 Terre not with hounde in felde ne in vilage
 Go forth your waye / demenyng your viage
 In sobre wyse / that men may of you saye
 A goodly chyld / ther passeth by the waye

[Leaf 2 b.]
 don't shy stones
 at bird or beast,

66

or quarrel with
 dogs.

70

[11]

And whan ye come to þ^e chirche my litil child
 Holy water / ye shal vpon you caste
 Byfore þ^e crosse / with chere meke & mylde
 Knele adoun / and knocke on your breste
 Thankyng the good lord þ^t on it dide reste
 And there / for you suffryd his sides to blede
 Saye ye or ye rise / pater noster / aue / & a crede

At church, holy-
 water yourself,

73

kneel before the
 cross, knock on
 your breast,

77 and say prayers.

-
- 68 Go furth your way, Demenyng your viage
 In sober wyse, *that* men maye of you saye,
 "A goodly chylde ther passith by the way."

[Hull's Text.]

- ¶ And when ye cum to the church, my litil child,
 72 holy water ye shaft vpon you caste.
 be-fore the crosse with chere meke & mylde
 knele a-downe, & knoke on your brest,
 Thankyng that good lord that on yt dyde reste,
 76 & ther for you suffred his sydys to blede;
 Saye ye, or you ryse, pater noster / aue / & a
 crede.

[12]

A vise you well Also for eny thyng,
 The schirche of prayer is the house and place ;
 Be ware there-fore of clappe or Ianglyng, 80
 For in the schirche that is full gret trysspace,
 And A token of hem that lacken grace ;
 Ther beth demure and kepeth youre sylence,
 And serueth god wyth all youre deligence. 84

[13]

TO helpe the prest whan he shall sey the masse,
 Whan hit shall happen you or be-tyde,
 Remeue not ferre ne from his presence passe, 87
 Kneleth or stondest deuoutly hym be-syde,
 And not to nyghe ; youre tounge mooste be applied
 To Answer hym wyth ¹ v[o]ice full moderate ; ^{1 MS. wyth hym}
 Avyse you well, my lityll childe, Algate 91 ^{wyth.}

[14]

TO mynystre wyth de-voute Reuerence,
 Loke that ye do youre humble obseruaunce
 Debonarly wyth [dewe] obideence, 94
 Cyrcum-spectly, wyth euer[y] circumstaunce
 Of porte, of chere, demevire of countenaunce,
 Remembryng, the lord aboue is he
 Whom to serue is grettest liberte. 98

[¶] Avyse you well also for any thyng, [HAT's Text.]
 The chyrche, of prayer ys howse & place ;
 80 be ware *therfor* of clappe or Iangelynge,
 ffor in the chyrche yt ys a full gret trespas,
 & a token of suche as lacketh grace.
 84 Ther be ye demvre, & kepe ye scilence,
 And serve ye god *with* all your delygence.
 To helpe *the* Preest whan he sayth masse, [M C 15.]
 whan yt shall happen you or betyde,
 Remeve not fer, ne from his presence passe ;
 88 knele or stonde you devovtly hym besyde,

[12]

Auyse you wel also / for ony thinge
 The chirche of prayer / is hous and place
 Beware therfore / of clappe or Iangelynge
 For in þ^e chirche / it is a ful grete trespaas
 And a token of suche / as lackyth grace
 There be ye demure / and kepe ye scilence
 And serue ye god / with al your diligence

80 Don't chatter,

84 but be silent, and
serve God.

[13]

To helpe the preest / whan he saith masse
 Whan it shal happen you or betyde
 Remeue not fer / ne from his presence passe
 Knele or stonde ye / deuoutly hym besyde
 And not to nygh your tonge muste be applide
 Tanswere hym / with voys ful moderate
 Auyse you wel / my lityl childe algate

[Leaf 3 a.]
When you help
the priest at
Mass,87 kneel or stand
near him,91 and answer him
in a moderate
tone.

[14]

To mynystre / with deuoute reuerence
 Loke ye do / youre humble obseruaunce
 Debonairly / with due obedyence
 Circumspectly / with euery circumstaunce
 Of poort and chere / of goodly countenaunce
 Remembrynge wel the lorde / a boue is he
 Whom to serue / is grettest liberte

Minister
reverently

94

and circum-
spectly.

98

& not to nygh : your tonge mvst be applyde
 To answere hym with woyce moderate.
 Auyce you wefl, my lytill child, algate

[HUT's Text.]

- 92 ¶ To mynyster with devout reverence ;
 loke ye do your humble observaunce
 Debonerly wyth dewe obedyence,
 Circumspectly with euery circumstavnce
 96 Of poort, & chere of goodly covntenavnce,
 Remembryng well the lorde a-bove ys he,
 whome to serve ys grettest lyberte.

[15]

And whan ye speke, loketh men in the face ¹ 1 MS. visage.
 Wyth sobre chere and goodly semblaunce;
 Cast not youre eye asyde in odir place, 101
 For that is a tokyn of wantowne inconstaunce,
 Which wolle appeyre youre name, and disauaunce;
 The wyse man seyth, 'who hathe this signes thre
 Ne is not like a good man [for] to be— 105

[16]

Yn hert,' he seyth, 'who that is inconstaunte,' ² 2 MS. inconstaunce
 A waveryng eye, glyddryng but sodenly
 From place to place, and A fote ³ variaunte ⁴ 108 ³ MS. fore.
⁴ MS. variaunce.
 That in no place abydeyth stabully—
 Thes ben signes,' the wyse man seyth sekerly,
 'Of suche a wyght as is vnmanerly nyce,
 And is full like dissposed be to vice.' 112

[17]

And wayte, my childe, whan ye stond at the table,
 Of souereyne or maister whether hit be,
 Applieth you [for] to be seruysable, 115
 That no defaute in you may founde be;
 Loke who doth best and hym envyeth ye,
 And specially vseth attendaunce,
 Whiche is to souereyne thyng of gret plesaunce. 119

¶ And whan ye speke, loke men in the face [Hull's Text.]
 100 with sobre chere & goodly semblavnce;
 Caste not eye a-side in no othere place,
 for that ys a token of a wanton constavnce
 which with apayre your name, & dysavance.
 104 The wyse man sayth, 'who hath these
 thyngis iij,
 ys not lyke a good man for to be :

¶ 'In herte,' he sayth, 'who that ys Inconstavnte,
 A waverynge eye, glydyng sodenly
 108 fro place to place, & a foote varyavnte
 that in no place a-bydyth stabli,

[15]

And whan ye speke / loke men in the face
 With sobre chere / ande goodly semblaunce
 Caste not your eye a syde / in other place
 For that is a token of wantoun inconstaunce
 Whiche wil appeyre your name & disauaunce
 The wise man saith who hath these thingis thre
 Is not lyke a goode man for to be

When you speak
 to men, look 'em
 in the face.

101

The Wise Man
 says

105

[16]

In herte he seith / who that is inconstaunte
 A waueryng eye / glydyng sodeynly
 Fro place to place / & a foot variaunte
 That in no place / abydeth stably
 These ben þe signes / the wiseman seith sikerly
 Of suche a wight / as is vnmanerly nyce
 And is ful likely disposid vnto vyce

[Leaf 3 b.]

an inconstant
 man with a
 wavering eye and
 a wandering foot

108

112 will turn to vice.

[17]

Awayte my chylde / whan ye stande atte table
 Of maister or souerayn / whether it be
 Applye you for to be seruyable
 That no defaute in you founden be
 Loke / who doth best / and hym ensiewe ye
 And in especyal / vse ye attendaunce
 Wherein ye shal your self best auaunce

When you serve
 at table,

115 be attentive and
 ndy,

specially to well-
 off men.

119

Thyse bene *the thyngis*, the wysman sayth
 sekerly,

[Hill's Text.]

112 'Off suche a wayghte *that* be vnmanerly nyce,
 & be full lykely dysposed vnto vyce.'

¶ Awayte, my chylde, whan ye stonde at table,
 Off mayster or soverayne *whether* yt be,
 Applye you for to be servysable

116 That no defawte in you fownden be;
 loke who dothe best, & hym folow ye,
 & in especyall vse ye attendavnce
 wheryn ye shall your selfe best avaunce.

[18]

A [s] ye be comaundyd, so ye do algate,
 Beth not wyth-oute cause from the tabul absent ;
 Hit is plesaunce vnto the gret astate 122
 To se theyre saruaunt about them present ;
 Haunteth no halkes, for then ye woll be schent.
 Lette maner and Mesure be youre gydes twey,
 So shall ye best please, I dare well sey. 126

[19]

Rewarde all-way the loke and countenaunce
 Of youre master, or of youre souereine,
 Ther shall ye best preue what is plesaunce, 129
 And what displesaunce ; this is the soth serteyne,
 The chere discureth often tyme both twayne,
 And eke the chere may some tyme you addresse
 In thyng that langage may not þan expresse. 133

[20]

And what ye here there, loke ye kepe hit secre,
 Besy report of mystrust is cheff norice ;
 Mekell langage may not all fautes be ; 136
 Than doth, my childe, as teicheth you the wyse,
 Whiche vnto you this wysdome dothe devise,
 ‘ Here and see, be still in euery prees,¹
 Passe forth youre way in silence and in pees.’

¹ MS. ‘in euery place and in prees.’ Place was to have been the last word ; and the prees was carelessly added, instead of striking out place.—Sk.

120 ¶ As ye be comavnded, so do ye algate ; [Hul' s Text.]
 be not caverseles fro the table absente ;
 yt ys a grete pleasure to the high estate ¹ [1 noble, lord.]
 To se his *servaunttes* abowte hym presente.
 124 havnte no halke, for then ye wiff be shente ;
 lette manere & mesure be your gydes twayne ;
 so shaft ye best please, I dare savelly sayne.
 ¶ Reward also thy loke & contenavnce,
 128 Off your master or of your soverayne,
 so shaft ye best preve what ys his plesavnce
 or ellis his dysplesavnce : this ys sertaync,

[18]

As ye be comandede / so do ye algate		Don't absent yourself from table,
Be not causeles / fro the table absent		
It is a grete plesure / to the hyghe estate	122	
To see his seruantis aboute hym present		
Haunte no halke / for thenne ye wil be shente		or stick yourself in a corner.
Lete maner & mesure / be your gydes tweyne		Let Manners and Moderation guide you.
So shal ye best plesse / I dar sauely seyne	126	

[19]

Rewarde also the loke ande contenaunce		[Leaf 4 a.]
Of your maister / or of your souereyne		Look at your master's face;
So shal ye best preue. what is his plesaunce	129	that'll show whether he's pleased or not.
Or els displeaunce / this is soth serteyne		
The chere discoverith / often bothe tweyne		
And eke þ ^e chere / somtyme may you addresse		
In thingis / þ ^t langage may not them expresse	133	

[20]

Ande that ye her loke / kepe alway secree		Keep secret all you hear.
Besy reporte / of mischief is chief noryse		
Mykyl langage / may not al fawtles bee	136	
Thenne do my childe / as techeth you the wyse		
Whiche vnto you / this lesson doth deuyse		
Here and see / ande be styll in euery prees		Hear, see, and go your way.
Passe forth your way in scilence & in pees	140	

132	The chere discovereth oftyn both[e] twayn, & eke the chere sumtyme may yow addresse In thyngis the langage may not then expresse.	[Hill's Text.]
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¶	And that ye here, loke ye kepe alway secree ; besy reporte, of myschefe ys chefe noryse ;	[M C 1x], back.]
136	Mykyll langage may not all fawtles be ; Then do, my chylde, as techeth you the wyse whiche vnto you this lessun doth deuyce :	
140	here & see, & be styll in euery prees, passe forthe your way in scilence & in pees.	

[21]

And yit in Aventure ye, if the caase require,
 Ye most speke as hit may doo percaace ;¹
 Seuen condicions obserue as ye shall hire, 143
 Avise you well what ye sey and in what place,
 Of whom, and to whom, in youre mynde compaace ;
 Howe ye shall speke, and whan, taketh good hede,
 This counseilleth the wyse man wyth-outen drede.

¹ MS. precace.

[22]

A wayte, my childe, ye haue you manerly,
 Whan at youre mete ye sittyn at youre table ;
 In euery pres, in euery company, 150
 Disposeth you to be so componible,
 That men may you reporte for comendable ;
 For tristeth well, vppon youre bering
 Men woll you blame or yeven you preysing. 154

[23]

And printeth chiefly in youre memorie,
 For A principalle poynt of feire norture,
 Ye deprauē no man absent especially ; 157
 Seint Austyn Amonishith wyth besy cure,
 Howe at the table men shull them assure,
 That there escapeth them no suche langage,
 As myght turne other folke to disparage. 161

-
- ¶ And yet in aduenture, yf the caas requyre, [Hill's Text.]
 ye may speke, but ye must percaas
 Seven¹ condicions observe, as ye may here : [1 Six they are at
 144 Avyce ye well what ye say, & in what place, p. 358, Babers
 Off whom, & to whom, in your mynd compaace ; Book, of the Wise
 how ye shaft speke, & whan, take good hede : Man.]
 this cow[n]syled the wyse man withowten
 drede.
 148 A-wayte, my chylde, ye behaue you manerly
 whan at your mete ye sytte at the table ;
 In euery prees & In euery company

[21]

And yet in auenture / yf the caas require
 Ye may speke / but ye muste thenne percaas
 Seuē condicions obserue / as ye may now hyre 143
 Auyse you wel / what ye saye / & in what place
 Of whom / & to whom in your mynde compace
 How ye shal speke / & whan take good hede
 This councelith the wise man withoute drede 147

If you must
 speak,
 observe the seven
 conditions.

[22]

Awayte my chyld / ye be haue you manerly
 Whan at your mete / ye sitte at the table
 In euery prees and in euery company 150
 Dispose you to be so compenable
 That men may of you reporte for commendable
 For trusteth wel / vpon your berynge
 Men wil you blame or gyue preysynge 154

[Leaf 4 b.]

When you're at
 meals,

be companionable

[23]

And prynte ye trewly your memorie
 For a princypal point of fair noretur
 Ye deprauē no man absent especyally 157
 Saynt austyn amonessheth with besy cure
 How men atte table / shold hem assure
 That there escape them / no suche langage
 As myght other folke hurte to disparage 161

and don't run
 down absent men.
 St Austin

152 Dyspose you to be so cumpenable
that men may of you reporte for commendable;
 ffor, trustyth well, vpon your beryng
 Men wiff you blame or gyve prayssyng.

[Hw's Text.]

¶ 156 And prynte ye truly *this* in your memorye
 for a pryncypall poynt of fayer noretvre,
that ye deprave no man absente specyally.
 Saynt Austyne amonessheth *with* besy cure,
 howe *men* att table shulde *them* assure
 160 *that ther* escape them no suche langage
 As myght hurte or bryng folke to disparage.

[24]

This curteise clarke writeth in ryght this wyse,
 Rebukying the vice of vile detraccioun ;
 ' What man hit be that of custome and guise 164
 Hurteth wyth his tounge wyth foule corrosioun
 The absent wight, for that abusioun
 Suche detractoure [wayue] ¹ from this table 1 A word lost.
 As vn-worthe, not to be reprocheable. 168

[25]

Whan ye sitten therfor at youre repaste,
 Annoyethe no man present nor absent,
 But speketh feyre, for and ye make waste 171
 Off [large] langage, for soth ye-most be schent ;
 And wan ye speke, speketh wyth good entent
 Of maters appendyng to myrth and plesaunce,
 But nothing that may causen men greunaunce. 175

[26]

Eschewe also taches of foule rauenyng,
 Of gredy lust the vncurteyce appetite ;
 Pres not to sone to youre viaunde, restraine 178
 Your handis a while wyth manerly respytte ;
 Fedith for necessite, not for delite,
 Demeneth you in mete and drink soo sobrelly,
 That ye be not infecte wyth gloteny. 182

¶ This curteys clerke wryteth in this wyse, [Hull's Text.]
 Rebukying the vyce of vyle detraccion :
 164 what may yt be *that* of custum & gvyse
 hurteth *with* tonge or by fowle colusyon
 The absente / weyne¹ ye for *that* abusyon [1 or weyne]
 Suche a detractowre from the table
 168 As vnworthy & also reprocheable.

¶ Whan ye sytte *therfor* at your repast,
 Annoye ye no man present nor absente,
 but speke ye fewe ; for yff ye make wast
 172 of large langage, for soth ye must be shent.

[24]

This curtoys clerk / writeth in this wise		
Rebukynge the vice / of vyle detraccion		rebukes the vice
What man it be / that of custom & guyse	164	of detraction,
Hurteth with tunge / or by foule colusion		
Thabsente / weyue ye for that abusioñ		and bids you turn
Suche a detractour / from the table		all backbiters
As vnworthy / and also reprochable	168	from the table

[25]

Whan ye sitte therefore at your repaste		[Leaf 5 a.]
Annoye ye noman presente nor absente		
But speke ye fewe / for yf ye make waste	171	Speak little,
Of large langage / for sothe ye must be shent		
And whan ye speke / speke ye with good entent		and that
Of maters acordynge vnto plesance		pleasantly.
But nothing / that may cause men greuañce	175	

[26]

Eschewe also tacches of foule Raueyne		Don't be
Of gredy luste / with vncurteys appetyte ¹		ravenous,
Prece not to sone / fro your viand restreyne	178	but keep your
Your honde a while / with manerly respite		hands from your
Fede you for necessite / & not for delite		food for a time.
Demene you with mete / & drynke so sobrelly		
That ye not ben infecte with glotony	182	

¹ Orig. appetyce.

& whan ye speke // speke with good Intent [HUT's Text.]
 Off maters accordyng vnto plesavnce,
 but no thyng *that* may cavse men grevaunce.

- ¶ Eschewe also tacches of fowle ravayne,
 177 of gredy luste; with vncurteys appetyte
 prece not to sone; fro your vyande restrayne
 your hand a while with manerly respyte;
 180 ffede you for necessaryte, & not for delyte.
 Demene you with mete & drynke so soberly
 That ye not be Infecte wyth glotony.

[27]

Embrewe not youre vesselle ne youre cuppe ¹ 1 Sic. Read "napery."
 Ouer mesure and maner, but saue them clene ;
 Ensoyle not youre cuppe, but kepe hit clenely, 185
 Lete no fatte ferthyng of youre lippe be sen.
 For that is foule ; wotte you what I mene ?
 Or than ye drinke, for youre owne honeste,
 Your lippis wepe, and klenly loke they be. 189

[28]

Blowe not in youre drinke ne in youre potage,
 Ne farsith not youre disshe to full of brede,
 Ne bere not youre knyf towarde youre vysage, 192
 For there-in is parell and mekell drede.
 Clawe not youre face ne touche not youre hede
 Wyth youre bare hande, sitting at the table,
 For in norture that is reprouable. 196

[29]

Lowse not youre gyrdyll syttyng at youre table,² 2 Sic. Read "meta."
 For that is a tache of vncurtesye,
 But and ye seme ye be enbrasyde streite, 199
 Or than ye sitte amende hit secretly,
 So couertly that no wyght hit espie.
 Be ware also no breth from your rebounde
 Vppe ne downe, be ware that shamefull sounde.

¶ 184 Enbrewe not your vessell ne your naprye
 over maner & mesure, but kepe them clene ;
 Ensoyle not your cuppe, but kepe yt clenely,
 lete no farsyone on your lypis be sene,
 ffor that ys fowle ; ye wott what I mene.
 188 Or than ye drynke, for your own honeste
 your lypis wyepe, & clenly loke they be.

[Hill's Text.]
 [m C lxi.]

¶ 192 Blowe not in your drynke ne in your pottage,
 Ne ferce not your disshe to full of brede ;
 bere not your knyf toward your vysage,
 ffor theryn ys peryll & mykell drede ;

[27]

Enbreme not your vessel / ne your naprye
 Ouer maner & mesure / but kepe hem clene
 Ensoyle not your cuppe / but kepe it clenlye 185
 Lete no fat farssine / on your lippes be sene
 For that is fowle / ye wote what I mene
 Or than ye drynke / for your owen honeste
 Your lippes wye / and clenly loke they be 189

Don't dirty your
cloth or cup.

Wipe your lips
before you drink.

[28]

Blowe not in your drinke ne in your potage
 Ne farse not your dishe to ful of brede
 Bere not your knyff / to warde your visage 192
 For therin is parelle / and mykyl drede
 Clawe not your visage / touche not your hede
 With your bare honde / sitting atte table
 For in norture / suche thing is reprouable 196

[Leaf b b.]

Don't blow on
your food,

or put your knife
to your face,

or scratch it or
your head.

[29]

Lose not your gyrdel / sitting at your mete
 For that is a tacche / of vncurtesye
 But yf ye seme / ye be embraced streite 199
 Or then ye sytte / amende it secretly
 So couertly that no wight you espye
 Beware also / no breth fro you rebounde
 Vp ne douñ / leste ye were shameful founde 203

Don't undo your
girdle at table;

If it's tight, let it
out before you sit
down.

Don't break wind
up or down.

196 Clawe not your visage, touche not your hede
 with your bare honde syttyng at the table,
 ffor in norture suche thyngis be reproveable.

[Hull's Text.]

¶ Lose not your gyrdylf syttyng at your mete,
 ffor that is a tache of vncurtesye;
 200 but yff ye seme ye be embrased streyte,
 or than ye sytte, amend yt secretly
 So wysely that no wyght you aspye.
 be ware also no breth fro you rebownd
 Vp ne downe, lest ye were shamfull fownd.

[30]

Beth huste in chambre, cilent in the halle,
 Herkenyth well, yeueth good audience ;
 Yef vs her or marchall for eny romour calle, 206
 Putting Ianglers to rebuke and cilence,
 Beth mylde of langage, demure of eloquence ;
 Enforcith you to them confourmyde be,
 That can most good and haue humanyte. 210

[31]

Touche not wyth mete salt in the saler,
 Lest folke Appoynt you of vncunynnesse,
 Dresse hit appart vpon a clene tranchere ; 213
 Force not youre mouth to fulle for wantannesse,
 Lene not vpon the table, that is but rudesse,
 And yf I shall to you so playnly say,
 Ouer the table ye shall not spette convey. 217

[32]

Yif ye be seruid wyth metis delicate,
 Departith wyth youre fellowys in gentyl wyse,
 The clarke seith, ' nature is content and sacciate 220
 Wyth meane diete, and lytill shall suffice.'
 Departyth therfore, as I to you devise ;
 Engrosith not vnto youre silven all,
 For gentilnesse will ay be lyberall. 224

¶ Be ye husht in chambre, scylente in hall ;
 205 herkyn well, & geve good audyence
 yf vs her or marchall for any rymowre call ;
 putt ye yanglers to rebuke for scilence.
 208 Be ye myld of langage, demyre of eloquence ;
 Enforce you vnto hym conformed to be
 that can most good, & hathe humanyte.

[Hall's Text.]

¶ Towch not with your mete salte in the saler,
 212 lest folke apoynte you of vncunynnesse ;
 Dresse yt aparte vpon a clene trenshere.
 ffarse not your mowth to full for wantonnesse ;

[30]

Be ye husht in chambre / scylent in halle	Be silent,
Herken wel ande gyue goode audience	
Yf vssher or marchal for ony Rumour calle	206
Put ye Ianglers to rebuke for silence	and put chatters to rebuke.
Be ye mylde of langage / demure of eloquence	
Enforce you vnto hym conformed to be	Imitate him who has humanity.
That can moste good / ande hath humanyte	210

[31]

Touche not with your mete / salt in the saler	[Leaf 6 a.]
Eest folk apoynte you of vnconnyngnesse	Don't dip your meat in the saltcellar,
Dresse it aparte / vpon a clene trencher	213
Farse not your mouth to ful / for wantonesse	
Lene not vpon the table / for that rude is	lean on the table,
And yf I shal to you playnly saye	
Ouer the table / ye shal not spetel conueye	217 or spit over it.

[32]

Yef ye be serued / with metes delicate	Share dainties with your fellows:
Depart with your felowe / in gentil wise	
The clerck saith / nature is content & sariate	220
With mene diete / and litil shall suffyse	
Depart therfore / as I you deuyse	
Engrose not / vnto your self alle	
For gentilnes / wil aye be liberalle	224 gentleness is liberal.

lene not on <i>the</i> table, for <i>that</i> rude ys ;	[Hill's Text.]
216 & yff I shaft to you playnly saye, over <i>the</i> table ye shaft not speteft conueye.	

¶ Yff ye be <i>seruede with metis</i> delycate,	
Depart with your felawe in gentilt wyse ;	
220 <i>the</i> clerke seyth, 'nature ys content & saryate with mene dyete, & lytilf shaft suffyce ;'	
Depart therfor, as I you deuyce,	
Engrose not vnto yowre selfe aft,	
224 ffor gentylnesse wiff ay be lyberalt.	

[33]

And wan percace youre service is not large,
 Grucchith not wyth frownyng countenaunce,
 Ne maketh not ther-of to mekell charge, 227
 Disposeth you to goodly sufferaunce,
 And what ye haue, take hit for suffisaunce ;
 Holde you pleased wyth that god hath you sent,
 He hath Inough ¹ that can hold hym content. 231 ¹ MS. Inought.

[34]

Burnysh no bonys wyth youre tethe, be ware,
 That houndis tecche fayleth of curtesie ;
 But wyth youre knyff make the bonys bare ; 234
 Handell youre mete so well and so clenly,
 That ye offenden not the company
 Where ye be sette, as ferre-forth as ye can ;
 Remembre well that maner maketh man. 238

[35]

And whan your teeth shall cutte youre mete small,
 Wyth open mouth be ware that ye not ete,
 But loke youre lippis be closede as a wall, 241
 Whan to & ² fro ye trauers youre mete ; ² MS. a.
 Kepe you so close that men haue no conceite
 To seyn of you langage of vilonye,
 Be cause ye ete youre mete vnma[ne]rly. 245

- [¶] And whan percaas your seruyce ys not large, [Hull's Text.]
 Groge not with frownyng covntenavnce,
 Ne make ther of not to mykyll charge ;
 228 Dyspose you to goodly suffravnce,
 & what ye haue, take yt in suffysavnce ;
 be you plesid with suche as god hath you sent ;
 he hath ynowgh þat can hold hym contenta.
 232 Burnysshe no bonys with your teth, be ware,
 Suche howndis tacches fallen of vncurtesye,
 but with your knyfe make the bonys bare.
 Handle your mete so well & so clenly [m C lxi] back.]

[33]

And whan percaas your seruise is not large
 Gruccheth not / with frownyng contenaunce
 Ne make therof / not to mykyl charge 227
 Dispose you to goodly suffraunce
 And what ye haue / take it in suffysaunce
 Be ye plesid with suche as god hath you sent
 He hath ynough / that can holde hym content 231

If your helping is
 not large, don't
 grumble,

but be content.

[34]

Burnysshe no bones / with your teth / beware
 Suche houndis tacches / falle of vncurtesye
 But with your knyf / make the bones bare 234
 Handle your mete / so wel and so clenly
 That ye offende not the company
 Where ye be sette / as ferforth as ye can
 Remembryng wel / that manners make man 238

[Leaf 6 b.]
 Don't burnish
 bones with your
 teeth.

Handle your food
 cleanly,

for Manners make
 Man.

[35]

Ande whan that / ye ete your mete smalle
 With open mouth / beware ye not ete
 But loke your lippes / be closed as a walle 241
 Whan to ande fro / ye trauerse your mete
 Kepe you so cloos / that men haue no conseite
 To say of you / ony langage or vilonye
 Bicause ye ete your mete / vnmanerly 245

Eat with your
 lips closed.

236. That ye offende not the company
 wher ye be sette, as ferforthe as ye can,
 Remembryng well that maners make man.

[Hull's Text.]

¶ And whan *that* ye ete your mete small,
 240 with open mowth be ware ye not ete,
 but loke / your lyppes be closed as a wall;
 whan to & fro ye traaverse your mete,
 kepe you so cloos *that* men haue no conceyte
 244 To saye of you any langage or vylonye
 by cause ye ete your mete so vnmanerly.

[36]

Be ware, my child, of laughing ouer mesure,
 Ye shall not Also at the borde^r youre naylis pare,
 Ne pike not youre teth wyth youre knyff, I you ensure,
 Ete at youre messe, and odir folkes spare ; 249
 A glottoun can but make dissches bare,
 And of Inough he taketh neuer hede,
 He fedith for lust more than ¹ he doth for nede.

¹ MS. that.

[37]

And whan the borde is then [as] of seruice, 253
 Not replenyshide wyth gret diuercite,
 Of mete and drinke good chere may than suffice,
 Hit is A signe of gret humanite, 256
 Wyth gladsom chere than fulsom for to be ;
 The poet seyth howe that the poure borde
 Men may encrease wyth cherefull wille and worde.

[38]

And o thing, my childe, I warne you vndirstonde,
 Specially for youre owne honeste,
 In the water wasschith so clene youre hande, 262
 That youre towell neuer ensoyled be
 So foule that hit be lothely vnto se ;
 Wasschith wyth watire till youre handis be clene,
 And in youre clothe ther shall no spotte be sene.

¶ Beware, my chyld, of laughynge ouer mesure ;
 Ne at the borde ye shaft no nayles pare,
 248 Ne pyke your teth with knyff, I you ensure.
 Ete at your messe, & othere folkis spare ;
 A gloton can but make the bonys bare,
 & of ynowgh he takyth nevere hede,
 252 he fedyth more for lust than for nede.

[Hill's Text.]

¶ And whan the borde ys thyn as of servyce,
 Nowght replenysshed with gret dyversite
 of mete & drynke, gud chere may than suffice,
 256 with honest talkyng ; & also owght ye

[36]

Beware my childe / of lauhying ouer mesure
 Ne at the borde / ye shall no naylis pare
 Ne pyke your teth / with knyf / I you ensure
 Ete at your messe / and other folkes spare
 A gloton can but make the bones bare
 Ande of ynough / he taketh neuer hede
 He fedith more for lust / than for nede

248 Don't pare your
 nails at table, or
 pick your teeth
 with a knife.

252

[37]

And whan þ^e borde is thynne / as of seruyse
 Nought replenished with grete diuersite
 Of mete & drinke good chere may theñ suffise
 With honest talkyng / and also ought ye
 With gladsom chere / thenne fulsom for to be
 The poete saith / hou that a poure borde
 Men may enriche / with cheerful wil & worde

[Leaf 7 a.]
 When there are
 not many dishes,
 255 be satisfied with
 chatting cheerily.

259

[38]

And one thyng my chylde / ye vnderstonde
 In especyalle / for your owne honeste
 In the water / wasshe so clene your honde
 That your towel / neuer enfoyled be
 So fowle / that it be lothsom on to see
 Wasshe with water / your hondes so cleene
 That in the towel shal no spotte be sene

262 Wash your hands
 clean in the water,
 so as to leave no
 dirt on your
 towel.

266

259 *with gladsum chere then fulsome for to be :*
 The poete seyth how *that* 'a powre borde
 Men may enryche with cherfull witt & worde.'

[Hull's Text.]

¶ And on thyng, my child, ye vnderstond,
 In especyall for your own honeste :
 In the water wasshe so clene your hond
 that your towell never ensoyled be
 264 So fowle that yt be lothsome on to see ;
 wasshe with water your hondis so clene
 that in the towell shall no spote be sene.

[39]

Leue not youre spone in youre disshe standyng,
 Ne vppon the brede hit shall not lie ;
 Lette youre trenchoure be clene for eny thyng, 269
 Yif ye haue no chaunge, yit as honestly
 As ye can, maketh avoydie,
 So that no fragment from youre trenchoure falle ;
 Do this, my childe, in chambre and in halle. 273

[40]

Whan Another speketh at the table,
 Be ware ye interrupte¹ not is tale nor langage,
 For that is a thing discommendable, 276
 And hit is no signe of folkes sage
 To ben of wordis besy and outrage ;
 For the wyse man seyth plainly in sentence,
 'He shall be wyse that yevith Audience.' 280

¹ MS. corruptly
has nattripte.

[41]

Vndre-stondeth ther-fore or than ye speke,
 Printyng in youre mynde clerely the sentence,
 He that vseth A mannes tale to breke 283
 Lettyth vncurtesly the Audience,
 And hurtyth hym-sylf for lacke of silence ;
 He may not yeue answer conuenient
 That herith not fynally what is ment. 287

¶ lete not your spone in youre disshe stond,
 268 Ne vpon the table yt shuld not lye ;
 lete your trenchowre be clene for any thyng,
 & yf ye haue, change yet as honestly
 As ye can ; make avoyde manerly
 272 So that no fragment fro your trenchere fall :
 Do thus, my child, in chambere & in hall.

[HUT's Text.]

¶ And whan a-nother man spekyth at the table,
 be ware ye interrupte not his langage,
 276 for that ys a thyng on-comendable,
 & yt ys not no signe of folkis sage

[39]

Lete not your sponne / in your disshe standing
 Ne vpon the table / it shold not lye
 Lete your trenchour / be cleene for any thing
 And yf ye haue chañge / yet as honestly
 As ye can / make a voyde manerly
 So that no fragment / fro your trencher falle
 Do thus my childe / in chambre & in halle

269 Don't leave your
 spoon in your
 dish or on the
 table.
 Keep your
 trencher clean.

273

[40]

And whan another man / spekith atte table
 Beware ye enterrupte not / his langage
 For that is a thinge discomendable
 Ande it is no signe of folkes sage
 To be of langage / besy ande outrage
 For the wyse man saide / in his sentence
 He shold be wyse / that gyueth audience

[Leaf 7 b.]
 Don't interrupt
 man in his talk.

276

280

[41]

Vnderstonde therfore or than ye speke
 Prynte in your mynde / clerly the sentence
 Who that vsith / a mannes tale to breke
 Letteth vncurteysly / alle the audyence
 Ande hurteth hym self / for lack of science
 He may not gyue answeere conuenyente
 That herith not fynally / what is mente

283 Before you speak,
 settle in your
 mind what you
 haue to say.

287

280 To be of langage besy & owtrage ;
 ffor the wyse sayd in his sentence
 'he shuld be hold [& be wyse]'¹ that gevyth
 audyence.'

[Hul's Text.]

[¹ In a later hand,
 above the line.]

¶ Vnderstond *therfor* or than ye speke ;
 prynt in your mynde clerly *the* sentence ;
 who *that* vsyth a manys tale to breke,
 284 letteth vncurteysly *all* the audyence
 And hurteth hym self for lake of scyence ;
 he maye not geue answeere *conuenyente*
 that heryth not fynally what ys mente.

[m C lxiij.]

[42]

Be ware Also, my childe, of rehersaille
 Of materis whiche ben at the table mevide;
 Hit grevith ofte and dothe men disavaylle, 290
 Full many a man that vice hath mysschevide,
 Of evill thyng saide is wors often contrivide;
 Suche reportis alway loke ye esschewe,
 As may of olde frendis make enemyes newe. 294

[43]

A vise you well whan ye take youre disporte,
 Honest games that ye haunte and vse,
 And suche as ben of violente reporte, 297
 I counsell you, my childe, that ye refuse;
 For trustith well ye shall nout you excuse
 From berchely fest, yef I may you aspie
 Playng at ¹ eny game of rebaudie. 301 1 MS. or.

[44]

Itt is to A goodly childe well syttyng,
 To vse disportis of myrth and plesaunce,
 To harpe and lute, or lustely to syng, 304
 And in the pres ryght manerly to daunce;
 When men se A childe of suche gouernaunce,
 They seyn, 'gladde may this [childes] frendis be
 To haue a sone soo manerly as he.' 308

¶ But beware, my child, also of rehersayle
 289 Off maters whiche be at *the* table meved;
 It greweth ¹ ofte, & doth men dysavayle;
 full many a man *that* vyce hathe myscheved;
 292 Off evyll thynke sayd, ys worse contryved;
 Suche reportes alwaye, my child, eschewe,
 As may of olde frendis make enmyes newe.

[HUL's Text.]

[¹ The line is over
the th.]

¶ A vyse you well whan ye take your dysporte,
 296 honeste games *that* ye hawnt & vse;
 & suche as bene of vyleyns report,
 I counsell you, my child, *that* ye refuse;

[42]

But beware my childe / also of rehersaylle
 Of maters / whiche ben atte table meuide
 It greuith ofte / ande doth men disauayle 290
 Ful many a man / þ^t vice hath myscheuide
 Of euyl thinge saide / is werse contryuide
 Suche reportis / alway my childe eschewe
 As may of olde frendis / make enemyes newe 294

Don't repeat
 what you hear at
 table.

[43]

Aduisse you wel whan ye take your disporte
 Honest games / that ye haunte ande vse
 And suche as ben of vylayns reporte 297
 I counceyl you my chyld / that ye refuse
 For truste ye wel / ye shal you not excuse
 From brecheles feste / and I may you espye
 Playnge at any game of Rybawdrye 301

[Leaf 8 a.]
 Play only at
 proper games.

[44]

It is to a godly chyld wel syttynge
 To vse disportes of myrthe & plesaunce
 To harpe or lute / or lustely to synge 304
 Or in the prees right manerly to daunce
 Whan men se a chyld of suche gouernance
 They saye / glad may this chylidis frendis be
 To haue a chylde / so manerly as is he 308

You should;
 harp, lute,
 sing, or dance.

300 ffor truste ye weſt ye ſhaſt you not excuse
 from brecheles feste, & I may you espye
 Playenge at any game of rebawdrye.

[Hull's Text.]

¶ Ytt ys to a goodly child weſt syttyng
 To vse dysportes of myrth & plesavnce,
 304 to harpe, to lute, or lustyly to synge,
 Or in the prees right manerly to davnce.
 whan men se a child of suche governavnce,
 thei saye, 'glade may this child's frendys be
 308 To haue a child so manerly as ys he.'

[45]

Exersice youre-selfe also in redyng
 Of bokys enournede wyth eloquence ;
 Ther shall ye fynde both plesaunce and lernyng, 311
 And so ye may in euery good presence
 Some [what] fynde and see as in sentence,
 That shall accorde the tyme to ocupie,
 That ye not nede to stondyn idelie. 315

[46]

Itt¹ is fare to be cominycatyfe 1 MS. III.
 In matires vnto purpoos according,
 So that a wight sume not excessyfe, 318
 For trusteth well, hit is tedious thyng
 For to here a childe multiplie talkyng,
 Yif hit be not to the purpose applied,
 And also wyth goodly termys aleyde. 322

[47]

Redith Gower in his writyng moralle,
 That auſicient faders memorie,
 Redith his bokis clepide 'confessionalle,' 325
 Wyth many anodir vertuous tretie,
 Full of sentence sette so frutuouſly,
 That them to rede shall yeue you corage,
 So is he fulle of sentence and langage. 329

¶ Excersyse also your selfe in redyng [Hill's Text.]
 Off bokes enorned with eloquence,
 312 *ther* shall ye fynde both plesyre & lernynge,
 so *that* ye may in euery good presence
 Some-what fynde as in sentence
that shall accorde the tyme to occupye,
 That ye not nede to stonde ydellye.

¶ It ys fayer to be comynycatyfe
 317 In maters vnto purpose accordyng,
 So *that* a wyghte seme excersyfe ;
 ffor trustyth well yt ys a tedyous thyng

[45]

Excercise your self also in redynge
 Of bookes enornede with eloquence
 Ther shal ye fynde / bothe plesir & lernynge 311
 So that ye may / in euery good presence
 Somwhat fynde / as in sentence
 That shal acorde / the tyme to occupy
 That ye not nede / to stonden ydelly 315

Practise reading
 of eloquent
 books.

[46]

It is fayr / for to be comynycatyf
 In maters vnto purpose acordynge
 So that a wyght seme excersyf 318
 For trusteth wel / it is a tedyous thyng
 For to here a chylde / multeplye talking
 Yf it be not to the purpose applyede
 Ande also with / goodly termys aluede 322

[Leaf 8 b.]
 It is right to talk
 pertinently,

but a bore if the
 talk is irrelevant.

[47]

Redeth gower in his wrytynge moralle
 That auneyent¹ fader of memorye
 Redeth his bookes / callede confessionalle 325
 With many another vertuous trayttee
 Ful of sentence / set ful fructuosly
 That hym to rede / shal gyue you corage
 He is so ful of fruyt. sentence and langage 329

Read Gower's
 1 Orig. anucyent.
 Confessio
 Amentie,

320 for to here a child multiply talking
 yf yt be not to the purpose applied,
 & also with goodly termes alued.

[Hill's Text.]

¶ 324 Redyth gover in his wrytyng morall,
 That Auncyente ffader of memorye,
 Redyth his bookes called confessyonall,
 with many a-nothere vertus trefye
 ffult of sentence sett full fructuously,
 328 That hym to rede shall geve you covrage,
 he ys so full of frute, sentence, & langage.

[48]

O Fader and Founder of eternate eloquence,
 That eluminede all this oure britaigne ;
 To sone we lost his lauriate presence, 332
 O lusty licoure of that fulsome fountaigne ;
 Cursed deth, why hast thou this poete slayne,
 I mene Fadir chaucers, mastir Galfride ?
 Allas ! the while, that euer he from vs diede. 336

[49]

Redith his bokys fulle of all plesaunce,
 Clere in sentence, in longage excellent,
 Brefly to wryte suche was his suffesaunce, 339
 What-euer to sey he toke in his entent,
 His longage was so feyre and pertinent,
 That semed vnto mennys heryng,
 Not¹ only the worde, but verely the thing. 343 MS. But.

[50]

Redith, my child, redith his warkys all,
 Refuseth non, they ben expedient ;
 Sentence or langage, or both, fynde ye shall 346
 Full delectable, for that fader ment
 Of all his purpos and his hole entent
 Howe to plesse in euery audience,
 And in oure tounge was well of eloquence. 350

¶ O fader & fownder of ornate eloquence [Hill's Text.]
that Illumyned hast all owre bretayne ! [in C liiij back.]
 332 To sone we loste thy lavreat science,
 O lusty lyqvovre of *that* fulsum fontayne !
 O cursed deth ! why hast *thou that* poete slayne,
 I mene fader chavucer, mayster galfryde ?
 336 Alas *the while that* ever he from vs dyed !

¶ Redyth his werkes full of plesavnce,
 Clere in sentence, *In* langage excellent :
 Bryeffly to wryte, such was his suffysavnce,
 340 What-evere to say he toke *in* his entente,

[48]

O fader and founder of ornate eloquence
 That enlumened hast alle our breytayne
 To soone we loste / thy laureate scyence
 O lusty lyquour / of that fulsom fontayne
 O cursid deth / why hast thou þ^t poete slayne
 I mene fader chaucer / maister galfryde
 Alas the whyle / that euer he from vs dyde

and the Father
 and Founder of
 Eloquence,
 332 [Leaf 168, back.]

mayster Galfryde
 Chawcer,
 336

[49]

Redith his werkis / ful of plesaunce
 Clere in sentence / in langage excellent
 Briefly to wryte / suche was his suffysaunce
 What euer to saye / he toke in his entente
 His langage was so fayr and pertynente
 It semeth vnto mannys heerynge
 Not only the worde / but verely the thyng

[Leaf 9 a.]
 whose works are
 full of plesaunce,
 339

whose language
 seems not only
 words, but truly
 things.
 343

[50]

Redeth my chylde / redeth his bookes alle
 Refuseth none / they ben expedyente
 Sentence or langage / or bothe fynde ye shalle
 Ful delectable / for that good fader mente
 Of al his purpose / and his hole entente
 How to plese in euery audyence
 And in our tunge / was welle of eloquence

Read all his
 books; refuse
 none :
 346
 he is delightful.

350

his langage was so fayers & pertynente,
 yt semeth vnto manys heryng
 343 Not only the worde, but verely *the* thyng.

[Hw's Text.]

¶ Redyth, my child, redyth his bookes all,
 Refusith Non, they ben expedyente ;
 sentence or langage, both fynd ye shaft ;
 ffuif delectable that good fader mente,
 348 for all his purpose & his hole entente
 [was] how to please in euery audyence,
 & In owre tonge was well of Eloquence.

[51]

Beholde Ocliff in his translacion,
 In goodly langage and sentence passing wyse,
 Yevyng the prince suche exortacion 353
 As to his highnesse he coude best devyse.
 Of trouth, peace, of mercy, and of Iustice,
 And odir vertuys, sparing for no slouth
 To don his devere, and quiten hym, as trouth 357

[52]

Required hym, anenste his souereyne,
 Most dradde and louyd, whos excellent highnesse
 He aduertysede by his writing playne, 360
 To vertue perteynyng to the nobles
 Of a prince, and berith wyttensse
 His treti entitlede 'of regyment,'
 Compyled of most entier true entent. 364

[53]

Loketh Also vppon dan Iohn lidgate,
 My mastire, whilome clepid monke of bury,
 Worthy to be renownede laureate, 367
 I pray to gode, in blis his soule be mery,
 Synging 'Rex Splendens,' the heuenly 'kery,'
 Among the muses ix celestially,
 Afore the hieghest Iubiter of all. 371

¶ Behold Ocklyf in his transslacion,¹
 352 In goodly langage & sentence passyng wyse
 howe he gewyth his prince such exortacion
 As to the hyeste he could best devyse
 Off trowth / pees / mercy / & Iustyse,
 356 & vertu, lettyng for no slowth
 To do his devoyre & qvyte hym his trowth.

[Hall's Text.]

[¹ transflation]

¶ Requyre hym As Agaynst his soverayne,
 moste Drade & loved, whose excellent hyenes
 360 he advertysed by his wrytyng playne
 To vertu aperteynyng to nobles

[51]

Beholde Ocklyf in his translacion	Read Occleuetoo,
In goodly langage / & sentence passyng wyse	
How he gyueth his prynce / suche exortacion	353 who gave his Prince such wise advice
As to the hyst / he coude best deuysel	
Of trouthe. pees. mercy. and Iustise	
And vertues / leetyng for no slouth	
To do his deuoir & quite him of his trouthe	357

[52]

Requirede hym / as ayenst his souerayne	[Leaf 9 b.]
Most drade & louyde / was excellent hyeues	
He aduertysede / by his wrytynge playne	360
To vertu / apperteynyng to nobles	
Of a prynce / as bereth goode witnes	
His traytye / entitlede of regymente	in his treatise De Regimine
Compylede of entyer trewe entente	364 Principum.

[53]

Loke also / vpon dan Iohn lydgate	John Lydgate, too, my master.
My maister whylome / monke of berye	
Worthy to be renomed / as poete laureate	367
I praye to gode in blysse his soule be mercy	(I pray God his soul is singing Rex splendens
Syngyng Rex splendens that heuenly kyrye	
Amonge the muses nyne celestyalle	
Byfore the hyst Iubyter of alle	371

Off a prince, as beryth god wytnes,	[Hill's Text.]
hys treatye entytled of regemente,	
364 Compyled of entyer trewe entente.	

¶ Loke also than vpon Iohan lydgate,	
My mayrster, whylom monke of bury,	
worthy to be renomed As poete lavreate ;	
368 I pray to god in blysse his sowe be mery,	
Syngyng / Rex splendens / that hevenly Kyrye,	
Amonge the muses nyne celestyall	
be-fore the hyghest Iubyter of all,	

[54]

I not why deth my mastire dide envie,
 But for he shulde chaunge his habite ;
 Pety hit is that suche a man shulde die ! 374
 But nowe I trist he be a carmylite ;
 His amyse blacke is chaunged into white,
 Among the muses ix celestiallyl,
 Afore the hieghest Iubiter of all ; 378

[55]

Passing the muses all of elicone,
 Where is ynmpariable of Armonye,
 Thedir I trist my mastir-is soule is gone, 381
 The sterrede palays aboue dappelde skye,
 Ther to syng 'sanctus' incessantly
 Among the muses ix celestiallyl,
 Affore the highest Iubiter of all. 385

[56]

Redith is volumes that ben so large and wyde,
 Souereynly sitte in sadnesse of sentence,
 Elumynede wyth colouris fresshe on euery syde, 388
 Hit passith my wytte, I haue no eloquence
 To yeue hym lawde aftir his excellence,
 For I dare say he lefte hym not on lyue,
 That coude his cunzyng suffisantly discreue. 392

372 [Omitted. See Preface, p. ii.]

[Hill's Text.]

376

¶ Passyng the muses nyne of elycon,
 380 Wher ys no pareyft of Armonye ;
 Thyder I trust my Maysters sowle be gon,
 The sterred paleys above the dappled skye,

[54]

[Omitted. See Preface, p. ii.]

374

378

[55]

Passynge the muses nyne of Elycoñ

Where is non pareyl of armonye

Thider I truste my meistres soule begone

The sterride paleys / aboute the dapplyd skye

There to synge sanctus incessantly

Amonge the muses ix celestyalle

Byfore the hiest / Iubiter of alle

381 in the starred
palace above the
dappled sky,
before the385 highest
Jupiter of all.)

[56]

Redeth his volumes / that ben large & wyde

Seuerly set / in sadnes of sentence

Enlumyned with colours fressh on euery side

Me lacketh witte / I haue none eloquence

To gyue hym lawde / after his excellence

For I dar saye / he lefte hym not a lyue

That coude his connyng / sufficiently discryue

[Leaf 10 a.]
Read his large
volumes388
illuminated with
fresh colours.

392

384 Ther to syng sanctus incessantly
Emonge the mvses nyne celestyall,
Before the hieste Iubiter of all.

Hw's Text.]

¶ Redyth his volumes that be large & wyde,
Seuerly sette in sadnes of sentence,
388 Enlumined with colovres freshe on euery side.
Me lakketh wytt, I haue non eloquence,
To geve hym lawde after his excellence,
ffor I dare saye he lefte hym not alyve
392 That coude his connyng sufficiently discryue.

[M C lxxij.]

[57]

But his werkys his laude moste nede conquere,
 He may neuer oute of remembrance die,
 His werkys shall his [name] conuey and bere 395 MS. here repeats
werkys.
 Aboute the world all-most eternallie ;
 Lette his owne werkys prayse hym and magnifie ;
 I dare not preyse, for fere that I offende,
 My lewde langage shuld rather appeyre than amend.

[58]

Lo, my childe, thes good faders Auñcient
 Repide the feldis fresshe of fulsumnesse,
 The floures feyre they gadderid vp and hent, 402
 Of siluereus langage the tresoure and richesse ;
 Who wolles hit haue, my litle childe, doutelesse
 Must of hem begge, ther is no more to say,
 For of oure tounge they were bothe locke and key.

[59]

There can no man there fames nowe disteyne,
 Thanbawmede tounge and aureate sentence,
 Men gette hit nowe by cantelmele, and gleyne 409
 Here and there wyth besy diligence,
 And fayne wolde riche the crafte of eloquence ;
 But be the glaynes is hit often sene,
 In whois feldis they glayned haue and bene. 413

- ¶ But his werkes his lavde must nede conquere ; [Hut's Text.]
thei may never owt of remembravnce dye ;
 hys werkes shaft his name conveye & bere
 396 Abowte *the* world almoste eternelly.
 lete his owne *werkis* prayse hym, & magnifye ;
 I dare not prayse, leest for fere I offende ;
 My langage shuld rathere apayere than amend.
- ¶ Loo, my child, this faders avncyente
 401 Repen *the* fylde's fresshe of fulsomnes ;
the flowres fresshe thei gadered vp, & hente.
 Off syluer langage *the* greate ryches

[57]

But his werkis / his laude / must nede conquere
 They may neuer / out of remembraunce dye
 His werkis shal his name conueye & bere
 Aboute the worlde / almost eternely
 Lete his owen werkis preyse hym & magnefie
 I dar not preyse / for fere lest I offende
 My langage / shold rather apeyre than amende

His works

395 shall bear his
 name about the
 world almost
 eternally.

399

[58]

Loo my childe / these faders aunicyente
 Repen the feldes fresshe of fulsomnes
 The flours fresh they gadred vp & hente
 Of siluer langage / the grete riches
 Who wil it haue my lityl childe doutles
 Muste of hem begge / ther is no more to saye
 For of our tunge / they were both lok & kaye

[Leaf 10 b.]
 These ancient
 fathers reaped the
 fields,
 and gathered the
 flowers.
 He who wants
 silver words
 must beg of them.

402

406

[59]

Ther can nomañ now her werkis disteyne
 The enbamed tunge / and aureate sentence
 Men gete it now / by cantelmele & gleyne
 Here and there by besy diligence
 And fayne wold reche / her craft of eloquence
 And by the gleyne / it is ful oft sene
 In whos felde / the gleyners haue bene

409 Now we only
 glean,

and by the
 gleaning one sees
 in whose fields the
 gleaners have
 been.

413

404 who will yt haue, my child, dowtles
 Muste of them bege: there ys no more to saye,
 ffor of owre tonge *thei* were both loke & keye;

[Hill's Text.]

¶ Ther can no man *ther* werkes dysteyne:
 408 The enbamed tonge & avreat sentence,
 Men gete yt now by cantelmele, & glene
 here & there by besy delygence,
 & fayne wold reche *ther* crafte of eloquence;
 412 & by *the* gleyne ytt ys full ofte sene
 In whose fylde the gleners haue bene.

[60]

As vnto me Age hath bede good morowe,
 I am not able clenly for to gleyne,
 Nature is feyne of crafte here eien to borowe, 416
 Me fayleth clerenesse of myn eien tweyne;
 Begge I may, I can no gleyne certeyn,
 Ther-for that werke I wolde playnly remytte
 To folke yong, more persaunt clere of wytte. 420

[61]

And syke also, and in case ye fynde
 Suche gleyne fresch as hath some apparence
 Of fayre langage, yet take them and vnbynde, 423
 And preueth what they beth in existence,
 Coloured in langage, savory in sentence,
 And dou[te]th not, my childe, wythoute drede,
 Hit woll profite such thyng to se and rede. 427

[62]

Yit eft-sonnys, my childe, let vs resorte
 To the intente of oure fyrst matiere
 Digresside, somewhat fulle we woldd reporte, 430
 And reuyue the lawde of them that were
 Founders of oure langage, thilke fadyrs dere,
 Who-is soulis god [aboue] in b[li]esse inhaunce
 That lusten so oure langage to Avaunce. 434

¶ And vnto my age bot good morowe
 I am not able clerly for to gleyne,
 416 Nature ys fayne of crafte her eyen to borow;
 Me lakketh clernes of myne eyen twayne;
 Begge I may / gleyne I may not certeyne;
 therefore that werke I wilf playnly remytte
 420 To folkis yong, more passyng clere of wyte.

[H&T's Text.]

¶ Seche ye therefore, & in caas ye fynde
 suche glenars fresshe as haue sum apparens
 Off fayer langage, yet take them, & vnbynde,
 424 & preve ye what thei be in existence

[60]

And vnto me / age hath bode good morowe
 I am not able clenly / for to gleyne
 Nature is fayn of craft / her eyen to borowe
 Me lacketh clerenes / of myn eyen tweyne
 Begge I maye / gleyne I can not certeyne
 Therfore þ^t werck / I wil playnly remytte
 To folkis yong / more passyng clere of witte

I cannot glean,

416

I can only beg:

gleaning I give
up to younger
folks.

420

[61]

Seche ye therfore / and in caas ye fynde
 Such gleyhors fressh as haue som apparence
 Of fayr langage / yet take hem & vnbynde
 And preue ye / what they be in existence
 Colourd in langage / sauerly in sentence
 And doubte not my childe / withoute drede
 It wil prouffite to see suche thingis & red[e]¹

If you find such
gleaners,423 unbind their
sheaves:

their fair speech

427 will profit you.

[62]

Yet eft sones my childe / lete vs resorte
 To thentente of yur first matere
 Degressed somewhat / for we wold reporte
 And reuiue the laude of hem that were
 Famous in our langage / these faders dere
 Whos sowles in blysse / god eternal auance
 That lysten so our langage to enhaunce

[Leaf 11 a.]
But let us return
to our first
subject.

430

434

¹ A hole in the paper.

Colovred in langage, saverly in sentence,
 & dowte not, my child, *with-owt* drede
 427 yt wil^l profet to se such *thyngis*, & rede.

[Hull's Text.]

¶ Ye, efte-soones, my child, let vs resorte
 To the yntent of your fyrst matere
 Degressed somewhat, for we wolde reporte
 & revyue the lawde of them *that* were
 432 famovs in owre langage, thise faders dere
 whos¹ sowles in blis, god eternall^l avance,
 that lysten sone owre langage to enhavnce !

¹ The s is by a
later hand.

[63]

Than, litle childe, I councele you that ye
 Take hede vnto the norture that men vse,
 Newe founden or Auncient whet[h]er lit be, 437
 So shall no man youre curteyse refuse ;
 The guise and custome shall you, my childe, excuse ;
 Mennys werkys haue often entirchaunge,
 That nowe is norture, sumtyme had ben full straunge.

[64]

Thinges whilome vside ben layde aside,
 And new fetis dayly ben contryvyde,
 Men[nys actes] can in no plight abyde, 444
 They ben chaungeable and oft mevide,
 Thing some-tyme alowide is nowe reprevide,
 And aftir this shall thingis vppe aryse,
 That men sette nowe but [at] litle a prise. 448

[65]

Thus mene I, my childe, that ye shull vse and haunte
 The guise of them that don most manerly,
 But be ware of vnthrefte ruskyn galaunte, 451
 Counterfetoure vncunnyng of curtesie,
 His tecches ben infecte wyth vilonye,
 Vngerde, vnblleside, seruyng at the table,
 Me semeth hym *seruaunt* full pendable. 455

¶ Then litiff Iohn, I consayle you *that* ye
 436 Take hede to *the* nortvres *that* men vse,
 newe fownd or avncyent, *whether* yt be ;
 So shaft no man *your* curtesye refuse ;
the gyse & custum, my child, shaft you excuse.
 440 Menys werkys haue oftyn enterchavnce ;
that nowys norture, somtyme hath be stravnge ;

[Hull's Text.]

[ff C lxliij back.]

¶ Thynge's whylom used be now layd a-syde,
 & newe fetes dayly be contryved :
 444 Menys actes can in no plyte abyde,
 They be chavngable & ofte meved ;

[63]

Thenne lityl Iohn / I counceyl you that ye
 Take hede to the norture / that men vse
 Newe founde / or aunceyent whether it be
 So shal no man / your curtoisye refuse
 The guyse & custom / my child shal you excuse
 Mennys werkis / haue often enterchaunge
 That nowe is norture / somtyme had be straunge

437 Little Jack,
 take heed to the
 manners of your
 time,

441 for customs
 change,

[64]

Thingis whilom vsed / ben now leyd a syde
 And newe feetis / dayly ben contreuide
 Mennys actes / can in no plyte abyde
 They be changeable ande ofte meuide
 Thingis somtyme alowed / is now repreuid
 And after this / shal thinges vp aryse
 That men set now / but at lytyl pryse

444 now ways are
 invented every
 day,

448 and will be
 hereafter.

[65]

This mene I my childe / þ^t ye shal haunte
 The guyse of them / that do most manerly
 But beware of vnthryft Ruskyn galañte
 Counterfeter of vnconnyng curtoisye
 His tacchis ben enfecte with vilonye
 Vngyrte. vnblyssed. seruyng atte table
 Me semeth hym a seruauñt nothing able

451 [Leaf 11 b.]
 Imitate the well-
 mannered, and
 beware of ruskyn
 gallants

of bad habits,
 serving ungirt,

455

thynges sumtyme alowed be now reprevd ;
 & after this shaft thynges vp a-ryse
 448 that men sett now but at lytill pryse :

[Hull's Text.]

¶ This mene I, my child, *that* ye shaft havnte
 the gyse of them *that* do most manerly ;
 but be ware of onthryft¹ ruskyn gallavnte,
 452 Conterfetter² of vnconnyng curtessy,
 hys taches ben enfecte with vylonye ;
 Vngerte / vnblessed / *servyng* at table,
 Me semeth hym a *servavnte* no thyng able ;

¹ A later hand has
 added y.

² The r is by a
 later hand.

[66]

Wynter ne somer to his souerayne
 Chappron hardy no bonet lust avale,
 For euery worde yeuyng his maister tweyne, 458
 Vaunparlere in euery mannes tale,
 Absolon wyth the disculede heres smalle ;
 Lyke to A presener of seint Malouse,
 A sonny bush myght cause hym to goo louse. 462

[67]

O I passe norture ! fy ! fy ! for schame !
 I shuld haue seide he myght go hauke and hunt,
 For that schuld be A gentilmannys game, 465
 To suche disportis thes gentis folkys be wounte ;
 I seide to ferre, my langage was to blounte,
 But of this galaunte, loo ! loke a while & fele,
 He feccheth his compace whan he shall bowe or knele,

[68]

Praced so straytly th[at h]e ¹ may not plie, ¹ MS. the.
 But gaderith hit in by maner of wyndlese,
 And ȝif he wrenche aside or lytil wrye, 472
 His gere stonte all in pertous ² case, ² Read perlous ?
 The scho, the hose, the point, doublet, and lace ;
 And if ought breke, somme thinges ³ that ben badde ³ Read tounge.
 Shall sey anon, 'a knaue hath broke a ladde.' 476

¶ Wynter & somer to his soverayne [Hill's Text.]
 457 Capron hardy, no bonet lyst to avayle,
 For euery worde geveyng his mayster twayne,
 avavntparler In euery manys tale,
 460 Absolon with disheveld heres smale,
 lyke to a prysoner of saynt malowes,
 A sonny busshe able to the galowes.

¶ O ! I passe nortvre ! fy, fy, for sham !
 464 I myght haue said he shuld go havke & honte,
 ffor that shuld be a gentylman[i]s game,
 To suche dysportis gentilt folkis be wonte ;

[66]

Wynter and somer to his souereyne	
Capron hardy / no bonet lyste to auale	
For euery word / gyyng his maister tweyne	458
Auauntparler / in euery mannys tale	
Absolon with disheuled heeris smale	
Lyke to a prysoner of seynt malowis	
A sonny busshe / able to go to the galowis	462

not doffing his
cap to his master,

forward in speech,
rough-haired,

and lousy-headed,

[67]

O I passe norture fy fy for shame	
I myght haue said he shold go hauke & honte	
For that shold be a gentilmans game	465
To such disportes / gentil folkes be wonte	
I sayd to ferre / my langage was to blonte	
But yet sir galante whan ye shal bowe or knele	
He goth by compace round as doth a whele	469

(though it's
hardly good man-
ners to say so.)

When he tries to
kneel, he works
round like a
wheel,

[68]

Braced so strait / that he may not plye	
But gaderith it / by maner of a wyndelas	
And he ought wrenche a syde / or a litil wrie	472
His geer stondesth thenne / in ful parlous caas	
His sho / his hose / doblet / point & laas	
And yf ought breke / somme tinges þt be bade	
Wil mocke & saie / a knaue hath broke a lad	476

[Leaf 12 a.]
being braced so
tight that he
can't bend.
If he twists, a
lace is like to
crack.

468 I sayd to ferre, my langage was but blonte ;
but yet, sir gallavnt, whan ye shaft bowe or
knele
he goth by compasse rovnd as doth a whele.

[Hull's Text.]

¶ Braced so streyte pat he may not plye,
but gaderyth yt by manere of a wyndlas ;
472 & he awght wrench a-side, or a litill wrye,
hys gere stondyth them in full parlovs caas,
hys sho // his hose / doblet, poynt & laas ;
& yff owght breke, sum tonges that be bade
476 wilt moke & say, "A knave hath broke a
lade."

[69]

Lat galaunte go, I mene, recheles ruskyn ;
 Take hede, my childe, to suche as ben cunzyng,
 So shall ye wyrship best conquere and wynne, 479
 Enforsith you in all youre demenyng
 To sewe vertu, and¹ from foly declynyng ;
 And, my childe, that ye loue of honeste,
 Which is accordyng wyth humanyte. 483

¹ Omit and.

[70]

That is, to you to vndirstond And knowe,
 That youre aray be manerly and resonable,
 Not appeissh knawen² and to mowe, 486
 I[n] nyse aray that is not couenable,
 Fetis founde be folkys vnprofitable,
 That maketh this worlde so pleyntyly transformate,
 That men semen almost effeminate. 490

² Sic.

[71]

Pley not lakke mAlaperte, that is to sey,
 Be ware of presumpcioun, be ware of pride,
 Take not the fyrst place, my childe, be no way, 493
 Till odir be sette manerly abyde,
 Presomcion is often sette asyde,
 And Avalith f[r]om his highe³ de-gre,
 And he sette vppe that hath humanite. 497

³ MS. hight.

¶ Lete gallant go ! I mene, recheles ruskyn :
 Take hede my child to suche as be connyng,
 so shaft ye best worship conquere & wynne ;
 480 Enforce you in all your demenyng
 To folowe vertu, & fro foly declynyng ;
 & weyte weill *that* ye love honeste
 which ys accordyng vnto humanyte.

[HVL's Text.]

¶ That ys for you to vnderstond & knowe,
 485 *that* your araye be manerly resonable,
 Not apyshe vnto moke ne to mowe ;
 To nyce araye *that* ys not commendable,

[Thū 1503 per
 Richard hill || ff
 C lxx]

[69]

Lete galante go / I mene recheles ruskyn		Let Reckless
Take hede my chyld to suche as be connyng		Ruskyn go!
So shal ye best worship conquere & wynne	479	You follow
Enforce you in al your demenyng		skilful men,
To folowe vertu / & fro folye declynyng		virtue and
And waite wel that ye loue honeste		honesty.
Whiche is acordyng ¹ vnto humanyte	483	

[70]

That is for you / to vnderstonde & knowe		[Leaf 12 b.]
That your araye / be manerly resonable		Don't dress
Not apyssh / on to mocken ne to mowe	486	apishly
To nyce araye / that is not commendable		or foppishly.
Fetis newe founden ² by foolis vnprouffitable		
That make þ ^e world so plainly transformate		
That men semen almoste enfemynate	490	

[71]

Playe not Iack malapert / that is to saye		Don't play Jack
Beware of presumpcion / beware of pryde ³		Malapert,
Take not þ ^e first place my child by the waye	493	that is, don't be
Tyl other be sette / right manerly abyde		presumptuous.
Presumptuous ben often set a syde.		Wait till others
Ande alleday aualyde / as men may see		are seated.
And he is sette vp / that hath humylyte	497	

¹ *Orig.* acordyng.² *Orig.* fonuden.³ *Orig.* pryte.

488	fetys, newe fonden by foolis vnprofytable, that make the worlde so playnly transformate that men semen Almost enfemynate.	[Hul's Text.]
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¶	Playe not Iacke maleperte, that ys to say,
492	be ware of presumpcion, be ware of pryde; take not the first place, my child, by the waye; till oder be sette, ryght manerly a-byde, presumtuous be ofte sette a-syde
496	& all day aualed, as men may see, & he ys sette vp that hath humylyte.

[72]

To¹ cunnyng persones regarde ye take,
 Where ye be sette in right atentif wyse,
 Connyng folke cunnyng folke shulde make, 500
 To theire goodnesse ye shalle make youre summise,
 And as thei do, ye mosten deuyse ;
 For this, my childe, is as the gospell treue,
 Whoo wolle be cunnyng muste the cunnyng sewe.

1 MS. The.

[73]

And o thing I charge you special[ie],
 To womanhode good kepe you take alway,
 And them to serue loke that ye haue an eie, 507
 Ther comaundementis, my childe, loke ye obey,
 Plesaunt wordis to them I warne you saye,
 And in all wyse do youre dilligence,
 To do them plesure, honoure, and reuerence. 511

[74]

As at this tyme this tretice shall suffice,
 Disposeth you to kepe in youre mynde
 The doctrines whiche for you I deuyse, 514
 And douteth not, fulle welle ye shall hit fynde ;
 To youre honoure enrolle hit vp and bynde
 Ryght in youre brest, and in youre ryper age
 I shall wryten you here-of the surplusage. 518

¶ To connyng persones regarde ye take,
 wher ye be sette, right in ententyf wyse ;
 500 Connyng folke connyng men shaft make ;
 to *ther* connyng ye shaft make your surmyse,
 & as *thei* do, ye must your selfe devyse ;
 ffor this, my child, ys as *the* gospell trewe,
 504 ' who will be connyng, he must connyng sewe.'

[HQT's Text.]

¶ And on thyng I warne you specyally :
 to womanhede take awe alway,
 & them to serve loke ye haue an eye,
 508 & *ther* comavndmentis that ye obeye ;

[72]

To connynde personis regarde ye take	Watch knowing folk, and	
Where ye be sette / right in ententyf wyse		
Connyng folk / connyng men shal make		500
To their connyng ye shal make your surmise	their skill.	
And as they do / ye muste your self deuyse		
For this my childe / is as the gospel trewe		
Who wil be connyng / he must þ ^e connyng sewe		504

[73]

And one thing / I warne you specyally	Specially attend	
To womanhede / take awe alweye	to women, and	
And them to serue / loke ye haue an eye		507
And theire commandementis that ye obeye		
Plesant wordes I auyse you to them seye	speak pleasant words to them.	
And in alle wyse / do ye your diligence		
To do them plesure / and reuerence		511

[74]

And at this tyme this trefte shal suffice	This is enough for the present.	
Dispose you / to kepe it in your mynde	Mind you attend to it,	
The doctrine whiche for you I deuyse		514
And doubteth not / ful wel ye shal it finde		
To your honour / enrolle it vp and bynde		
Right in your breste / and at your riper age		
I shal wryte to you / herof the surplusage	and when you're older I'll write you the rest.	518

	Plesaunt wordis I auyse you to them saye,	[HAR's Text.]
	& in all wyse do ye your delygence	
511	To do them plesyre and reuerence.	

	¶ And at this tyme this treatise shaft suffice ;
	Do pose you to kepe it in your mynde,
	the doctryne which for you I devyse ;
	& doweeth not, full well ye shaft yt fynde
516	To your honowre ; enrolle yt vp & bynde
	Right in your brest, & at your riper age
	I shaft write you here-of the surplusage.

[75]

Goo, litle childe, and who doth you Appose,
 Seying, youre quaire kepeth non accordaunce,
 Tell [hym], as yite neyther of ryme ne prose 521
 Ye be experte ; pray hym of sufferaunce ;
 Childer must be of childly gouernaunce,
 And they must also entredet ¹ be
 Wyth esy thyng, [and not] of subtilte. 525

¹ Read entredet.

[76]

Your lytil quaier summitteth euery where
 To coreccion and beneuolence,
 But where enuie is, loke hit come not there, 528
 For eny thing kepith youre tetry thense ;
 Enuie is full of frowarde reprehense,
 And howe to hurte liethe euere in awayte,
 Kepeth youre quaiere, that hit be not her baite.

EXPLICIT.

DOMINE, SALUUM FAC REGEM.

¶ Go, litiff Iohn, & who doth you oppose, [Hw's Text.]
 520 sayenge your quayre, kepeth non accordavnce ;
 Tell hym as yet neythere in ryme ne prose
 ye ben experte ; pray hym of suffraunce.
 Chyldren ¹ muste be of chilydly gouernavnce, 1 MS. Clyldren.
 524 & also thei muste entredet be
 With easy thyng, & not with subtilte.

[75]

Go lytyl Iohn / and who doth you appose
 Sayng your quayer / kepe non accordance
 Telle hym as yet / neyther in ryme ne prose
 Ye ben expert / praye hym of suffraunce
 Chyldren muste be / of chyldly gouernaunce
 And also they muste entreyde be
 With esy thing / and not with subtylte

Whoever
 questions you,

521 say you are not
 yet up in ryme or
 prose.

525

[76]

Go lytil quayer / submytte you euery where
 Vnder correction of benyuolence
 And where enuye is / loke ye come not there
 For any thinge / kepe your tretye thenis
 Enuye is ful of froward reprehens
 And how to hurte / lyeth euer in a wayte
 Kepe your quayer / that it be not ther bayte

Little booke,
 I submit you to
 correction:

528

but go not where
 envy is.

532

Explicit the book of curtesye.

¶ Go, lytill quayer, submyte you euery where
 vnder correccion of beneuolence;

[Hill's Text.]

- 528 & wher envy ys, loke you cum not there,
 ffor any thyng kepe your treatye thenis;
 Enuye ys full of froward reprehens,
 & how to hurte lyeth ever in a-wayte;
 532 kepe your quayre that yt be not ther bayte.

Here endyth A lytyll treatyse
 called the boke of curtesy or litill Iohan.

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We may bi oure law examyne hym
fyrst . . .
. . . let me oppose hym . . .
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